



# THEOLOGICAL NEWS

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## EDITORIAL

## REFLECTIONS ON EVANGELISM

The Lausanne Congress gave a clear mandate for world evangelisation as the primary goal of the Church's mission in the world. However, there is a continuing debate on how narrow or how wide we are to interpret this task. By focussing on evangelism as the proclamation of personal and eternal salvation, a renewed sense of responsibility to take the gospel to the 2,700 million unreached people has been generated. A narrow definition lessens confusion over "Christian presence", "dialogue" and "social gospel". Church History shows that when this clarity of goal is lost, the church loses its spiritual and missionary dynamic.

Other evangelicals believe that it is too simplistic to isolate evangelism from the whole mission of the church. The gospel we proclaim cannot be separated from the gospel we live. Evangelism without ethics is no longer good news. They argue that sin against God cannot be separated from sin against my neighbour. Sin cannot be limited to our individual actions, nor can our social and institutional responsibility in racial prejudice, economic exploitation and elitism be ignored.

All of us need to acknowledge our cultural containment and repent of our failure in Biblical evangelism. For some, the individualism of our culture has unduly narrowed our understanding of evangelism. For others, our consumer and success-sated culture has led us to offer Christ as the secret to success and happiness without proclaiming the cost of discipleship in repentance and obedience. Still others from both East and West have succumbed to a spiritual mysticism in which our very humanity is less than real.

The Lausanne Covenant rightly points to the Church as the centre of God's cosmic purpose and His appointed means of spreading the gospel. Only a church spiritually and morally separate from the world and yet fully immersed in the world in sacrificial service, will see evangelism in its true perspective. Lausanne calls us to repent of our cultural containment, of hiding in our ecclesiastical ghettos, and our being satisfied with a blurred vision of the nature of our calling. We are still waiting for a theological exposition of world evangelisation in terms of the whole church taking the whole gospel to the whole world. In the next two issues of TN, dialogue and our social responsibility in relation to evangelism, will be explored. Lausanne was not a definitive event, but rather a fresh impetus to engage more wholeheartedly in the expanding debate.

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AFRO ASIAN CONVERSATION ON COOPERATION

The following "conversation" is entirely artificial, but is extracted from the responses of Dr Byang Kato, Secretary of the AEAM, and Dr Bong Ro, Secretary of the ATA, to questions put to them by the Editor in the course of correspondence.

Q: What principles should govern our cooperative efforts? How can we ensure that those who seek to cooperate with the Third World church do in fact serve the church and not dominate it?

Kato: First, recognition of one another's autonomy, working as partners rather than as superior and subordinates. We are workers together with God. Second, the over-all goal of partnership in the Lord's work should be the building up of Christ's church, rather than the empire of any member of the partnership. Third, stewardship in sharing is a privilege both to the donor and the recipient. Churches in Africa may not be in a position to give financial help to other parts of the world now, but who knows the future? Contribution does not need to come in cash; talents given to the church of Christ in other areas could be shared. This, incidentally, rules out the contemporary call for moratorium. The church of Christ is one.

Q: What are the limits of cooperation? In what areas should we encourage you to do it on your own?

Kato: Cooperation has its limits only if it limits initiative on the part of any part of the cooperative bodies. Therefore, projects that the church in Africa can do, they would be encouraged to do. For example, in the lower level of Bible training schools, many churches in Africa are now going it alone. But on the higher level, there is still a need for finances and personnel. Furthermore, the independence of the church must not be interfered with. For example, AEAM must be left alone to find its pattern of association as long as it remains within the realm of basic evangelical faith. Churches in Africa must be left alone to deal with their own problems and not be coerced into any Western mould. Eschatology may not be such a divisive issue for Africa as the issue of polygamy or initiation. Some denominations may be liberal in the West, but are running evangelical churches in Africa.

Q: What do you feel Asia and Africa can offer to the rest of the world? How can they cooperate in the task of teaching and building up the church?

Ro: Until the present time the giving and teaching were all one way - from the Western to the Asian. But the time has come for Asians who have been recipients to become givers as well. There is a need for cross-fertilisation among the Third World in the area of theological education. The Asian church is trying to find its own identity, by being independent from Western influence and by creating interdependence among the Asian churches.

Kato: Sharing can take place in the form of writing by capable Africans, sharing information and getting insights in some theological issues, as well as personal ministry.

Q: What specific suggestions would you have for theological cooperation between evangelicals around the world?

Ro: First, let us have an exchange of information on church growth and theological development between Third World nations. Each continent has its own agency for disseminating information -- we should use these sources. Second, we need an exchange of professors for teaching and research. Asia is beginning to have its own advanced research centres: Asian Centre for Theological Studies and Missions, Seoul, Korea; China Graduate School of Theology in Hong Kong; and the Theological Research and Communication Institute in India. This would also enable our seminary curriculum to include an introductory course on the churches in the other Third World continents, just as we have always studied the Western church in our curriculum. Third, we should make use of the existing international evangelical theological organisation, TAP, to assist and strengthen the evangelical tie between the continents. Working as a catalyst, this organisation can help in the areas of coordinating international theological education and raising funds for study grants, producing textbooks and library projects.

Kato: I believe Theological News can play a vital role in three ways. First, information. Evangelicals of Africa are interested to know about the progress in Latin America and Asia. Second, instruction. Evangelical theologians in Latin America should know better about theology of liberation propounded by the liberals of that part of the world. The same thing should be true with the thinkers of Africa in regard to Black Theology and African Theology. Men from the Western world should also delineate the perennial issues that have infiltrated the church, causing its death. Peter Beyerhaus's dealing with the unhealthy trends in Ecumenism have been a great help to many of us in the Third World. There should also be some effort to compare and contrast theological developments in different parts. Third, promotion. TN should bring the top priority evangelical programmes to the notice of donors. Where new books or journals are published, TN should help promote them.

#### NEW JOURNALS

SPECTRUM, Vol 1, No. 1, Winter 1975.

This new journal aims to acquaint concerned Christians with developments in communication, theory and practice. It reports on current research projects in the mass media, ranging from market research to media technology. Articles on the use of TV, films, drama, and print are by well-known evangelical communicators and of high quality.

SPECTRUM is published by the Billy Graham Graduate Program in Communications, Wheaton College Graduate School, Wheaton, Ill. 60187, USA. No subscription rate is published.

TRACI/ETS JOURNAL 1, January 1975

A first attempt in South Asia of an evangelical theological journal seeking to interpret and relate the Gospel to the whole of life in the context of the cultures of the sub-continent. Articles by members of the Theological Research and Communication Institute Community and the Evangelical Theological Society of India include Reconstructing Indian Politics, the Rediscovery of a Christian World View, Evangelism through Involvement, Towards a World Strategy for Evangelisation, The Meaning of Freedom from Law, and What if Astrology Works ?

Three issues are projected for 1975. Copies from TRACI; E-537 Greater Kailash II, New Delhi 110 048, India. Overseas subscription rates; surface mail \$2; airmail to Asia and East Africa \$3, elsewhere \$5.

#### LAUSANNE: TRAINING FOR EVANGELISM

The study group on "Theological Education and Evangelisation" at the Lausanne Congress, discussed many different issues concerned with theological education, and split up into twelve sub-groups in order to do so. One of the sub-groups addressed itself to the problem of training men for evangelism. The group drew up some basic aims for such training, and the principles that should be followed in the attaining of these aims. They also made a plea for the integration of training for evangelism with the entire theological education enterprise, and the more complete integration of knowledge with inspiration, of the academic with the spiritual.

The group set out three basic aims in the training of men for the task of evangelism. First, they must be equipped with the message, rooted in a mature understanding of a biblical theology. Second, they must acquire inspiration and motivation for the task of evangelism. The training programme must enable students to discern their gift for evangelism and must challenge them to use it. Third, they must be equipped with the necessary practical skills required for the task. Gifts need to be developed. The group summed this up; "Evangelists need to be taught, caught, and wrought !"



Five basic principles must govern the teacher as he seeks to train his evangelists. First, he needs to provide accountability and assessment, so that the student knows if he is really meeting his objectives. Staff assessment should be supplemented by student self-assessment in the form of reports of practical work done and reflection on personal progress. Second, the teacher needs to provide "models" for the student to learn from. The most obvious way is to assign field work under a local evangelist or pastor, but much can also be learned from other, more seasoned, students. The careful grouping of evangelistic teams and class tutorial groups, is most important. Third, the course structure must be flexible enough to be modified from year to year to allow the needs of each group of students to determine the content and scope of the course. Fourth, the teacher must provide a "support community" for the would-be evangelist, wherein he can experience the strength of Christian koinonia. This would enable him for the present, and indicate where he might find that personal strengthening for his demanding task in the future. Fifth, he must use what is ultimately the only accurate test of whether the objectives have been attained. He must assess student performance after he has left seminary - a test which most effectively tests a student's practical abilities and his motivation for the task for which he has been "trained".

#### TN READERS RESPOND TO TRINITY INTERNATIONAL STUDENTS' DECLARATION OF CONCERN

In the July-September 1974 issue, TN outlined and commended the Declaration of Concern of the international students at Trinity Evangelical Divinity School (Deerfield, Illinois 60015 USA). Bruce Fleming writes that several TN readers have responded to the report. The students have formed a prayer group for missions. They have also launched an ambitious programme to raise finance for the francophone university-level theological seminary to be established at Bangui in the Central African Republic. As a ministry of the Research Information Bank, TAP welcomes information world wide on graduating students preparing for Third World service, on professors available for exchange or sabbatical leave, and on research projects now being undertaken.

#### LATIN AMERICAN FRATERNITY HOLDS CONSULTATION

The members of the Pastoral Ministries and Ethics Commission of the Fraternity of Latin American Theologians met in Quito, Ecuador December 1 to 6 1974, when five papers were presented :

1. The Biblical View of Marriage - Rene Padilla
2. The Liberation of the Woman in Latin America - Daniel Schipani
3. The Social Pressures on the Married Couple towards Disintegration of the Same - Daniel Tino
4. The Pastoral Ministry of the Couple - Ken Mulholland, and,
5. The Couple and the Church - Natanael Orozco.

This proved to be one of the best consultations that the Fraternity has held so far. The depth of the participation was very rich, the seriousness of the commitment to apply the Word of God was high, the eagerness to be involved both at high academic level as well as participating in Pastor's Conferences after the consultation was real. It is planned that these papers will be published in Spanish by CERTZA (The IVF Spanish publishing program) and later in English.

## AN INTEGRATED APPROACH TO PASTORAL TRAINING

(The author, Rev. Peter D. Ashton, is the Director of Pastoral Studies at St. John's College, Nottingham, England - a leading Anglican evangelical training college).

A student may leave college equipped like a man supplied with a poorly made, off-the-peg suit, that only fits where it happens to touch. The "suit" that many theological training institutions have been providing, has been ill-fitting, and it has been this realisation that has caused the wide-ranging revision of theological education that is in progress at the moment. In constructing and teaching any course of training for ministry, it is obviously necessary to hold firmly in view a clear understanding of the nature of the ministry for which the training is provided.

This implies an important principle - namely that academic and pastoral elements in training must be thoroughly integrated and given equal status. Pastoral training cannot exist just as an addition. Rather, the balance of training must be such that the student is enabled to apply a developing theological understanding to the practical situations that confront him in pastoral assignments, and indeed in his experience of life as a whole. At the same time the student needs to be encouraged to take the issues that do arise in the practical sphere, and make them the starting point for theological research and reflection. He then learns to go on learning and applying his knowledge effectively.

A second emphasis emerges. Those who exercise leadership must be capable of fostering the ministry of others. Each member of the body has a contribution to make, and each facet of ministry is complimentary to all the others.

It is no easy matter to incorporate these features in an educational programme. The problems tend to cluster in three groups. There are those concerned with achieving equality and the right inter-relation between the academic and pastoral elements in the course structure. Secondly, there are problems connected with supervision. Thirdly, there are problems concerned with assessment. I will illustrate from our experience at St. John's College, Nottingham.

### Course Structures

At St. John's solutions in this area have been sought in two directions. On the one hand various pastoral elements have been built into five academic courses. Also, a group of "applied" courses help to foster the integration of academic and pastoral studies. Courses on evangelism, apologetics, education and pastoralia are linked to practical work. And the Bible course, containing both academic and practical sections, acts as a valuable bridging course.

The other approach has been to create a specialist post-graduate course for a Diploma in Pastoral Studies. The basic elements of the course include a study of psychology and human growth, social studies, counselling, spirituality and theology. A pastoral assignment forms a major part of the course, and consists of four weeks practical experience in a local parish prior to the academic year, followed by a continuing weekly assignment in the same church. Various other specialist study units and practical or field assignments, provide the options for the secondary sections of the course. Through counselling and various levels of supervision, emphasis is laid on self-awareness and personal growth.

### Supervision

The supervision of written pastoral reports and of seminar groups, presents no very different problems from those encountered in strictly academic work. We have tried to avoid this kind of exercise becoming solely theoretical and academic, by helping the student apply theological insight to actual situations and offer reflection on his own involvement and feelings in such situations.

Greater problems arise in the supervision of the practical pastoral assignments or "placements". Placements offering the right kind of involvement, responsibility

and accountability are not always easy to find. Parish clergy and chaplains in hospitals and other institutions have not necessarily been trained in the specialist skills of supervision. Students easily miss the pastoral significance of everyday situations if they lack good supervision. It is not always possible to establish the right "model" for supervision - a consultant or social worker in a hospital may be able to offer considerable help, but what is most needed is a supervisor who establishes a "ministering model" - a chaplain or similar figure.

At St John's we have begun to build up the consultative relationships between the college and the pastoral assignment supervisors. The group of clergy who supervise the Diploma in Pastoral Studies students, each have one or two students assigned to them. Each student is also assigned to a member of the college staff who acts as the overall supervisor for his work, and who also has a special relationship with the student's pastoral assignment supervisor. As this group of supervisors has developed, it has begun to take more responsibility in the training programme. At the moment they are drafting a more thorough statement of the nature of the relationships in the supervision structure, and the expectations that are placed upon the student, the college, and the "placement".

#### Assessment

The patterns and standards of assessment in academic work are fairly well established. Pastoral matters offer more elusive material. Because a student's style of ministry is bound up more intricately with personal factors and the nature of his own gifts of ministry, it is peculiarly difficult to evaluate ability and performance except in general terms.

The aim of assessment must not be merely to test a student against some system of devised standards of competence in such functions as taking services, public speaking, visiting, and administration. There is a danger that a student will feel he has mastered pastoral studies for all time once he reaches the prescribed standards. Consideration must be given much more to questions of personal growth and the development of insight and flexibility. The student needs to be encouraged to recognise his own strengths and weaknesses. He needs to be encouraged to determine ways of transcending his weaknesses, and maintaining growth in his competence throughout his ministry. This means that assessment should be a continuous process and involve a large measure of self-assessment.

Our assessment pattern is varied. Students are required to write lengthy reports of at least one pastoral project during their time in college. The Diploma in Pastoral Studies involves writing at least two substantial reports. The reports are assessed at the end of the course by two staff members, along with a report from the pastoral assignment supervisor which will have been discussed with the student before being submitted.

Students are also required to fill in a self-assessment form for almost all the practical work they do. The forms ask questions about the student's estimate of his own work, his difficulties, and successes as he sees them, and about his own feelings in the situations involved, as well as questions about the actual circumstances of the assignment. These reports are discussed with a tutor.

For training in preaching some group assessment is involved. A student's sermons are discussed by a group of his fellow students, a tutor, and possibly a member of the congregation of the church where the sermon was preached. Each term the student is also required to submit a self-assessment form on his preaching, reflecting his attitude to the group's discussion of his sermon.

The results of these various levels of assessment are taken into account when awards and qualifications are conferred. If pastoral studies are to take their proper place and assessment is to be effective, the assessment must be seen to have an equal status with that of academic work.



"LAUSANNE" CONTINUATION COMMITTEE MEETS IN MEXICO CITY.

The Lausanne Continuation Committee met in Mexico City from January 20 to 24, 1975. Although originally envisaged as a group of 25 members, it had been found necessary to enlarge this to 46 in order to ensure a balanced representation. The spread is as follows: Africa 6, North America 14, Latin America 4, Asia 11, Oceania 1, Arab world 2, and Europe 8. It was very unfortunate that, owing largely to visa problems, 9 Third World Leaders were unable to come at all and two arrived only in time for the last day.

The first morning was devoted to a discussion of the Mandate of the Committee, and in particular whether this should be interpreted "broadly" in terms of the total Biblical mission of God's people as indicated in the Covenant or "narrowly" as relating exclusively to world evangelisation. The 1000 or so letters received from participants since the Congress evidently reflected a difference of opinion on this. The wording of the Covenant was clear; what was not clear was whether the Continuation Committee had been charged with the task of seeking to implement it all. In the end a workable compromise agreement was reached. The role of the Continuation Committee is seen as "the furtherance of the Church's mission" (an expression borrowed from clause 7 of the Covenant). This is interpreted as "the encouragement of all God's people to go out into the world as Christ was sent into the world, to give themselves for others in a spirit of sacrificial service". Within this total mission, however, as the Covenant also says (clause 6), "Evangelism is primary" and our chief burden must be the unevangelized millions. Fresh cooperative initiatives are needed to reach them.

The Continuation Committee were determined to remember the strong emphasis of participants against any top heavy, central bureaucracy. They saw their task rather as that of a stimulus, a catalyst and a channel of communication. In particular, they decided to "encourage and/or authorize their members in each major region of the world unitedly to form (as and if needed) some kind of regional committee or network in order to forward common regional goals. What these goals will be is left to the regional committees to decide. Maximum freedom and flexibility were urged, and maximum cooperation with other bodies sharing the same outlook. Several regional groups within the Continuation Committee (e.g. Asia, Africa and Europe) spoke of the theological needs of their region, the Africans and Asians stressing the need to strengthen Biblical theological education at all levels and to promote more scholarships, the Europeans planning a conference of evangelical theologians in 1976 and hoping that out of it a European Fellowship of Evangelical Theologians will arise.

The Continuation Committee will reconvene in a year's time. Meanwhile, a small Executive Committee has been appointed and will meet in late 1975. An invitation has been extended to a Third World Christian leader to become Executive Secretary. The wider group of 100 nominated at Lausanne will become a Consultative Council under Dr. Billy Graham's honorary chairmanship, and will be built up to about 200 in order to make it more widely representative, and may meet every 5 years or so. (Report from Rev. J. R. W. Stott).

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CAMEO ANNOUNCES FIFTH PROGRAMMING INSTRUCTION WORKSHOP

The Committee to Assist Missionary Education Overseas, in the United States, has announced its fifth annual programming techniques workshop to be held April 15 to 25, 1975, at the Conservative Baptist Foreign Mission Society's premises at 25, West 250 Geneva Road, Wheaton, Illinois. The purpose of the workshop which is led by Miss Margaret Sharp, is the introduction and instruction of Programming techniques. The cost is \$85.00 (\$30.00 for room and \$55 for tuition including books and registration). For further information write to Dr. R. B. Buker, CAMEO Coordinator, 2210 Park Place, Boca Raton, Florida 33432.

NEW INTERNATIONAL ADMINISTRATOR OF WEF APPOINTED

Shortly after the publication of our last issue of Theological News, it was announced that Mr. Waldron Scott of Colorado Springs, Colorado, U.S.A., had been appointed by the WEF Executive Council to the position of International Administrator, with effect from the beginning of 1975. Mr. Scott will continue to reside in Colorado until a decision is reached on the location of the International Office somewhere in the Third World area if possible.

Mr. Scott has been serving The Navigators as International Field Director and Assistant to the President for International Affairs. Starting in 1952 he became Navigator representative in Cyprus for two years. Then in between administrative responsibilities at the Navigator International Headquarters, he served for six years as Director for the Middle East and East Africa, living in Beirut, and for five years he lived in Malaysia and served as Director for Asia and Australasia.

During 1975 Dr. Clyde W. Taylor, the retiring International Secretary of the WEF, is travelling with Mr. Scott to visit the 25 national member bodies of the WEF. They have just concluded their first itinerary in which they have visited New Zealand, Australia, Indonesia, Malaysia, Singapore, Sri Lanka, India, Lebanon, Greece and England. Invitations have also been received from a number of other countries and areas that either want help in starting national fellowships or their fellowship plans to join the WEF. Attention will be given to the advance or establishment of regional organizations of fellowships. Individual members of the Executive Council will be visited and consulted. Ultimately these regional leaders will serve as the Regional Executive and spokesman for their area. This period will also give time for an orderly transfer of responsibilities to the International Administrator.

Mr. Scott will also be the WEF liaison with the leadership of the WEF International Commissions: the Theological Commission, the International Missions Commission and the World Evangelical Communications Association. Close communication will be carried on with the Continuation Committee of the Lausanne Congress in order to cooperate fully in every endeavour in the area of world evangelization.

Mr. Scott became a Christian while in high school. After three years in the Air Force, serving in the South Pacific, he came in contact with The Navigators and Intervarsity in college and worked with both groups. As a result of his "Nav" training and continued study in the Word, he is widely accepted for his Bible teaching and discipleship training. He is a member of the Presbyterian Church, is 45 years of age, married, and has five children, the two oldest are in college. His wife, Joan, a college graduate in music, is also trained in the Navigator ministry. In addition to undergraduate work majoring in International Relations at Macalester College in St. Paul, Minnesota, and the American University in Beirut, Mr. Scott has taken graduate studies at the American Graduate School of International Management and the School of World Missions, Fuller Theological Seminary.



TAP RESEARCH INFORMATION BANK/1

I/U: RESEARCH CENTRES/USA

1. School of World Mission & Institute of Church Growth (135 North Oakland Av, Pasadena, Calif. 91101, USA). The School is one of the schools of the Fuller Theological Seminary and aims to collate all research on Church Growth, at present disseminated over a wide range of different fields of research. Three graduate degree programmes are offered, while a collection of all research projects is housed in its own research library, much of which is published by the William Carey Library, who also produce Church Growth Bulletin (bi-monthly \$1, airmail \$5): address below.
2. William Carey Library (305 Pasadena Av, South Pasadena, Calif. 91030, USA). This Library is a publishing house concentrating exclusively on mission, and is related to the Fuller School of World Mission and Institute of Church Growth. Titles include: The Evangelical Response to Bangkok, ed. Ralph D. Winter, 168pp, \$1.95. Message and Mission, E.A. Nida, 253 pp, \$3.95. Verdict Theology in Mission Theory, Alan R. Tippett, 216 pp, \$4.95. Under Area and Case Studies, Industrialization: Brazil's Catalyst for Church Growth, C.W. Gates, 92 pp, \$1.95. New Patterns for Discipling Hindus: The Next Step in Andhra Pradesh, India, B.V. Subbamma, 212 pp, \$3.45. Under Theological Education by Extension, An Extension Seminary Primer, Ralph R. Covell and C. Peter Wagner, 60 pp, \$2.45. Study guides on Jeremiah, Mark, Acts and Romans. Reprints of Church Growth Bulletin (see above under 1.), Vols. 1-V \$4.95 paper, \$6.95 cloth, all indexed, are also obtainable, as are Vols. 7-9 of Evangelical Missions Quarterly, \$8.95 cloth.
3. MARC (919 West Huntington Drive, Monrovia, Calif. 91016, USA). MARC (Missions Advanced Research and Communication Center) is a division of World Vision International, producing its own Newsletter, and also Christian Leadership Newsletter, dealing with management topics, free. Significant books, papers and reports include: Brazil 1980: The Protestant Handbook, \$7.50, describes a new approach to evangelisation and an example of applied church growth thinking. Reaching the Unreached, Dr. Edward C. Pentecost, 265 pp (of which 50 are graphical), \$4. Church Growth and Methods of Evangelism in Asia, 80 pp, \$1. MARC is also due to publish the World Christian Handbook, heralded as "a major milestone in the written history of the Christian Church", ed. David Barrett. Two further items worthy of special mention are the Missions Theses Index, a computer-based compilation of many graduate theses and dissertations on mission; and the MARC Data Bank, partly automated files on churches and missions outside North America.
4. The World Mission Research Center of Dallas (Dallas Theological Seminary, 3909 Swiss Av, Dallas, Texas 75204, USA). This newly-created Center, headed by Dr. G. W. Peters and Dr. Edward C. Pentecost, is a functioning Department of the Seminary designed to serve as a laboratory for all departments. It combines the application of theology with a study of mission in particular to help meet the practical needs of missions and evangelism. Arising from this, it functions as a consultation and service agency in which information and advice can be exchanged between missions, researchers and students, not only in Dallas but in centres elsewhere too.
5. Research Services Department (The Billy Graham Graduate Program in Communications, Wheaton College Graduate School, Wheaton, Ill. 60187, USA). The Department has two chief functions: first, a research centre, providing data for Christian organisations planning strategies for communicating the Gospel, and so far forty such research studies have been completed. Special interest is currently attached to "cross-cultural research", while surveys have been completed on, e.g. tithing, readership, listenership and effectiveness. (Those

wishing to avail themselves of this material, some of which is confidential, should write to the Director of Services.) A library of research is being built up that makes use of material from this and other sources. Dr. James F. Engel, Director of the Communications Program, and Mr. Richard Senzig, Director of Services, are experienced in communication, while Dr. Donald Hoke is responsible for the Billy Graham Archives and Library. The Department is part of the Billy Graham Graduate Program in Communications, itself one of the three areas of study at the Wheaton College Graduate School, and provides the only graduate level study of Christian communications in the world.

1/K: RESEARCH CENTRES/KOREA

1. Asian Center for Theological Studies and Mission (187 Choong Chongno 3-ka Seodaemoon-ku, Seoul, Korea). ACTS opened on May 2, 1974, the original concept and sponsorship coming from TAP-Asia, but now having an independent Korea-based board of directors, and an international board of advisors. It is independent of any denominations, but relies on their goodwill and cooperation for the release of part-time lectureships for ACTS. The Director is Dr. Samuel H. Moffett, and the Associate Director Dr. Han Chul-Ha, with a teaching staff in the second session of eleven -- five Koreans, five Westerners, and one Japanese. Three research sessions are held each year: January-March, April-June, and September-November. Eight students were enrolled for each of the first two sessions. It is hoped that there will be recognition of degrees at the master's and doctoral levels this year; already graduation certificates are conferred on participants in the seminars who submit a research report; each student undertakes an individual research project. The three major study areas in the third research session are Biblical-Theological study, Asian study and Missiological study; there is also an experimental seminar on the concept of "International" with emphasis on Asia; and also advanced studies in Biblical study, Church History and Doctrinal studies. Visiting lecturers have been Dr. Carl F.H. Henry (who is returning this year) and Dr. Donald K. McGavran, and this year are Prof Kim Myung-Hyuck and Dr. Philip Teng, who will both focus on relating the gospel to the Confucian mind of Asia.

1/1: RESEARCH CENTRES/INDIA

1. Theological Research and Communication Institute (E-537 Greater Kailash II, New Delhi 110048, India). TRACI was inaugurated in October 1972 on the campus of Union Biblical Seminary Yeotmal, being jointly sponsored by the major evangelical theological colleges and publishing houses in India. Moving at the beginning of 1974 to New Delhi, TRACI has subsequently evolved into a Community of research scholars committed to each other in the context of their common commitment to research and writing. One of the nine members of the Community, Mr. Bruce Nicholls, acts as Secretary. The researchers are seeking to work out a total Christian world view in the context of Indian society, and have formed themselves into a Community in order to work out in their own lives the implications of their research findings. Researchers work independently, in whatever location their research work or their other responsibilities demand. Every two or three months, the researchers and their wives meet for a Community Seminar, where both personal and academic interaction takes place. Manuscripts which have been prepared are discussed in detail, and revisions suggested. Other papers are prepared and discussed, and become the bases for issues of the TRACI/ETS Journal, jointly sponsored with the Evangelical Theological Society of India. The first issue of the Journal was published in January 1975 (see TN Jan-Mar 75, p 3).

CHANGING PATTERNS IN CO-OPERATION

A REPORT AND EVALUATION OF  
THE THEOLOGICAL ASSISTANCE PROGRAMME, MAY 1973 - DECEMBER 1974,  
AND A PROJECTION FOR 1975 - 1976.

The central evangelical event during 1974 was the International Congress on World Evangelisation. The need for clear Biblical and theological thinking was clarified and the primary goal of world evangelisation restated. The staff of TAP were deeply involved in a consultative capacity in the planning of the twenty-six Theology of Evangelism study groups. The Lausanne Covenant was offered as a theological and strategy mandate for the coming decade, and the Lausanne Continuation Committee has been commissioned with the task of discerning ways and means for implementing these goals. The Theological Assistance Programme of the World Evangelical Fellowship, as a cooperative service agency for theological renewal and theological education, endorses this projected programme and seeks to cooperate in every way possible. Therefore it is fitting that Lausanne should be a guide in evaluating the past work of TAP and its goals for the future. Changing patterns of theological cooperation are central to this report.

The Lausanne Covenant states: "We pledge ourselves to seek a deeper unity in truth, worship, holiness and mission. We urge the development of regional and functional cooperation for the furtherance of the Church's mission, for strategic planning, for mutual encouragement, and for the sharing of resources and experience".

COOPERATION "for the furtherance of the Church's mission".

Theological Reflection: The area of our concern is the theological basis of the Church's mission - the whole Church taking the whole Gospel to the whole world. The theological issues in the contemporary cultural context are complex and demand our cooperative reflection. We see the need to be liberated from cultural containment and secular thinking, and to think and act Biblically. What is the meaning and place of dialogue in the Church's mission? Are theologies of world evangelisation and human liberation discontinuous? When does the contextualising of theology become syncretistic? What is the authority and interpretation of Scripture in daily living and community action? What is the relationship of the Kingdom of God to the Church in the world? Theological News and our occasional monographs offer an international theological forum on some of these issues. We recognise that only a beginning has been made and that we must strengthen this area of our ministry. John Robinson in "The Gospel & African Culture" (July 1973) discusses the Africanisation of the Christian faith and practice. Byang Kato in "The Engagement of Lusaka" (July 1974) speaks on concepts of liberation that are being offered by African ecumenicals. Carl Henry surveys theological trends in Latin America (January 1974). The debate on the contextualisation of theology was opened up in October 1973 issue; and Dr. W. Stanford Reid in his monograph (No.8) "The Contextualisation of the Reformation" gives a historical perspective to the issue. The Hong Kong Declaration (June 1974) and the Berlin Declaration on Ecumenism (July-Sept 1974) offer evangelical manifestos.

Regional consultations: We give thanks for the development of evangelical regional associations, who through their own consultations and publications are becoming deeply involved in the theological ferment. TAP personnel and members of the theological Association seek to stimulate and assist in these developments, but without manipulation or domination. Our future usefulness depends on our ability to serve. The Third TAP-Asia Theological Consultation in Hong Kong,



January, 1974, focussed on aspects of Biblical Salvation in the context of contemporary Asia, and issued the Hong Kong Declaration, as a contribution to Lausanne. The Theological Commission of the Association of Evangelicals of Africa & Madagascar (AEAM) met at Limuru, near Nairobi, January 1974, and debated the issues of the theologies of the church in society, eternal salvation, and the communication of the gospel. The several commissions of the Latin American Theological Fraternity have an impressive list of recent publications including: "The Kingdom of God & Latin America", "The Concept of Man from a Biblical-Psychological Viewpoint", "The Biblical Concepts of Liberation", "The Latin Man and Structures in Latin America", "The Primitive Church", "A Theology of Revolution", "Erotic Love".

Communities: The mission of the Church is more than theological proclamation. It is being the community of God's people immersed in the world, living godly lives, overflowing with compassion for the lost and suffering, worshipping, witnessing, serving and suffering for Christ's sake, turning men from sin and restraining the evil of corrupt societies. TAP is convinced of the importance of the rediscovery of Biblical concepts of community, both residential and functional. We believe it will have a profound influence on the renewing of an over-institutionalised Church, enabling it to evangelise the world and to become the salt of the earth. The India-based staff of TAP share in one such community and are anxious that this and other models of Biblical community are developed throughout the world.

CO-OPERATION "for strategic planning".

TAP's structure and planning for the advancement of theological reflection and theological education is changing to meet a changing situation.

Regional Autonomy: During TAP's brief six years of existence we have witnessed the emergence of the three Third World theological associations: The Latin American Theological Fraternity, for which we can claim no credit, TAP-Asia, in which we have had major role, and the Theological Commission of the AEAM, in which we have been involved to a much lesser degree. At the TAP-Asia Hong Kong Consultation, January 1974, TAP-Asia became the Asia Theological Association with a new constitution in which membership in TAP was replaced by a fraternal relationship. This development marked a new stage in Asian selfhood and regional solidarity. We welcome this development which reflects the worldwide concern of evangelicals to avoid bureaucratic, pyramid-type structures, and to opt for a network of functional relationships which are largely autonomous and have strong national and regional allegiances. Dr. Saphir Athyal of Yeotmal, India, continues as the General Coordinator of ATA, and Dr. Bong Rin Ro of Korea becomes the full-time Executive Secretary, with his office in Taipei. The Theological Commission of the AEAM is ably led by Dr. Byang Kato who has established his office in Nairobi, Kenya. The Latin American Theological Fraternity has a strong committee led by Samuel Escobar, Rene Padilla, Emilio Nunez, Peter Savage and others.

In the West, cooperation among evangelical theologians is growing. The Evangelical Theological Society of North America, with a large and committed membership, continues to exercise an important ministry through regular consultations and a theological journal. In Europe evangelical leaders are pressing for a European Fellowship of Evangelical Theologians to be formed in 1976. In Oceania, evangelical theological commissions are beginning to function, particularly in several states in Australia.

In the past, TAP has been primarily concerned with the development of theological structures. Now its ministry is becoming one of theological stimulation and practical service to these regional associations, and the strengthening of fellowship between them. We recognise that this supporting role must be kept low key; it must serve and not threaten, assist and not dominate. Financial assistance must normally be channelled through the regional associations.

Theological Association: The appointment of an international theological commission by the World Evangelical Fellowship at its sixth assembly at Chateau d'Oex, Switzerland, July 1974, marks an important landmark in evangelical co-operation. For some time, TAP has felt the need for such a commission to determine and guide its policies and finances. TAP now becomes the functional arm of what is now called the Theological Association. Dr. Byang Kato convenes the Association of twelve leading theologians and theological educators representing the major regions of the world. Bruce Nicholls has been appointed Executive Secretary, and John Langlois as Executive Administrator, each for a further term of two years. David Muir will soon complete a three year term as Assistant to the Executive Secretary in New Delhi, and is succeeded by Lionel Holmes, who arrived in January 1975. The Theological Association has begun functioning as a corresponding commission and plans to convene its first meeting in Nairobi later this year.

International projects: In strategic planning, there are some projects that have been initiated and are better administered at an international level. One such project is the Biblical Library Fund, which offers evangelical Bible commentaries, dictionaries and introductions at a subsidised rate, primarily to Roman Catholic and Orthodox seminaries in the Third World. The books are offered in two sets, and to date some fifteen sets have been dispersed, mainly in Asia. In Latin America, a block grant has been given to the LATF for the dispersal of similar books in Spanish. In Africa, in consultation with the AEAM, the Fund will help evangelical schools. The Fund is part of our concern to influence the total Christian theological world at a time when many leaders are beginning to search for Biblical answers to today's problems.

CO-OPERATION "for mutual encouragement".

The importance of Theological News is becoming increasingly evident as a channel for sharing news and views, and for mutual encouragement. In 1974 the Asia Theological Association began Asia Theological News, using TN as its initial model. The LATF publishes its own Bulletin and the Theological Commission of the AEAM publishes Perception. As a clearing-house for information, Theological News has shared information on theological consultations and study conferences in Asia, Africa and Latin America. We have featured plans for the new evangelical theological seminary for francophone Africa to be established at Bangui in the Central African Republic, and developments of the China Graduate School of Theology to be opened in Hong Kong later in 1975. We have given regular news releases on TEE projects in these three continents. We have shared the developments of the Asian Center for Theological Studies and Mission (ACTS) in Seoul, the East-West Center for Missionary Research and Development, also in Seoul, and the Theological Research and Communication Institute (TRAC1) in New Delhi. We have featured the theological aspects of the Lausanne Congress.

Research centres: TAP is now giving priority to the strengthening of research centres working in the areas of evangelism, apologetics, Church growth, communication, theological renewal and social responsibility. At the Lausanne Congress, the Executive Secretary called together representatives of research centres and programmes throughout the world. Twenty-five centres responded. TAP plans to launch during 1975 a newsletter for the mutual encouragement of such centres. We have been pleased to see the emergence of ACTS in Seoul on May 1, 1974, and the formation of the TRACI Community in New Delhi, June 1974.

Personal consultation: During the past year, the TAP staff has travelled to a moderate degree in Europe, North America, Asia and Oceania. But we recognise that greater priority needs to be given to this type of ministry, and we hope that not only the staff but also members of the Theological Association will be available for consultative help as opportunities arise. A number of members of the Theological Association (in particular, Byang Kato, Philip Teng, John Stott and Peter Beyerhaus) have ministered widely in the Third World during 1973 and



1974 under various sponsorships. During May 1973, TAP sponsored John Stott on a series of theological seminars for pastors, teachers and laymen in six West and South Asian countries. In each country, local committees sponsored the seminars. The general theme "The Gospel We Proclaim" focused attention on a Biblical understanding of evangelism.

CO-OPERATION "for the sharing of resources and experience".

TAP is increasingly becoming a communication channel for facilitating the sharing of resources. Following the Lausanne Congress, TAP launched a Research Information Bank (RIB), providing an index of researchers and theological research projects now being undertaken. In each issue of TN two pages of selected research data is being made available. Information on research centres, and evaluation of journals and bulletins are also available. Researchers, particularly from the Third World who need information on others engaged in similar projects, are encouraged to write to the India office. Readers undertaking research projects are requested to return the questionnaires, periodically attached to TN.

Residential Theological Education: TAP is cooperating in the sharing of resources and experience in different approaches of theological education. During the period of this report, TAP has been exploring the possibility of an international BD programme and accreditation schemes on a regional basis. There has been little support for an international BD, but some new approach to accreditation, offering tools for evaluating cognitive knowledge, growth in Christian maturity and acquisition of educational and practical skills, is a felt need. The ATA is now developing its own accrediting association of Bible schools and colleges. In Africa there is a similar interest in accreditation.

Extension Education: TAP has given full support to Theological Extension Education in the Third World. We assisted the TAP-Asia TEE consultation in Hong Kong, January 1974, and have been able to assist in the financing of the travel for Miss Patricia Harrison, the newly appointed TEE Co-ordinator for Asia. Similar help has been given in Africa. Committees and colleges will need increasing help if they are to sustain output in course production, and in experimenting in educational technology. Beginnings are now being made on the place of TEE in residential schools. TAP sponsors Programming a quarterly Bulletin (ed. Martin B. Dainton) on educational technology primarily for those developing TEE programmes. The growing paid subscription (\$2) suggests its widening usefulness.

Finance: TAP's role in financial assistance is also changing. Grants have been made to the three Third World regional associations in response to specific requests. These have covered a wide range of projects. TAP now feels that its role is not to develop an international fund, but rather where necessary to be a channel for grants already made to regional associations and to recommend to these associations likely areas of support for their projects.

The staff of TAP wish to thank the retiring General Secretary of WEF, Dr. Clyde Taylor, for his constant support of TAP, and to welcome the Rev. Waldron Scott as the new Executive Administrator of WEF.

We want to thank regional associations for their support and counsel, churches, agencies and missionary societies for their encouragement, especially the Bible & Medical Missionary Fellowship who have seconded staff and their support, and all the readers of TN and Programming for their response through letters and gifts towards our ministry.

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T A P R E S E A R C H I N F O R M A T I O N B A N K

QUESTIONNAIRE: Current Research Projects

Return to: Mr. David M. Muir  
Box 3326  
New Delhi 110014  
INDIA

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The research information bank will cover these suggested areas of research:

- basic research in any of the main theological disciplines (Bible, Theology, Ethics, Church History, Religions, Philosophy, Christian Education, Evangelism, Missions, Pastoralia, etc.)
  - applied research, translating Biblical and theological concepts into particular cultural contexts
  - Christian apologetics in the areas of society, religion, ideologies, and science
  - cultural, historical and socio- political area studies in opportunities for evangelism and factors resistant to the gospel
  - evangelistic and Christian life materials prepared for specific cultural contexts
  - the structure, methodology and renewal of theological education
  - theological factors in communication research
- 

I. Name and address of researcher      Name and address of Institution (if any)

How would you describe your basic theological position?

II. General subject of research :  
Title (if available) :  
Brief summary of research project :

Language :

Probable completion date:

III. Do you intend to publish?      Probable publication date :  
Level and type of readership the manuscript would be intended for :

Expected length of manuscript :  
Is translation into any other language anticipated?

- IV. List any articles, books, tapes, etc. that you have produced in the last five years
- a. connected with your present subject of research

b. others, related to "areas of research" outlined overleaf

- V. List any other research projects
- a. that you are currently working on

b. that you plan to work on in the future

- VI. List the names and addresses of other researchers known to you and whom we should contact for similar information :

1.

2.

3.

4.

Note: - please fill in this form for ONE research topic only. You may include on a separate sheet similar details of any other research you are currently working on, or another questionnaire can be sent to you from our office.  
- we would like to encourage other researchers in your field to establish contact with you. Do you object to parts of this information being made available to the Theological News readership (mainly theologians, theological educators, church and mission leaders)? YES/NO



# THEOLOGICAL NEWS

Vol.7, No.2

April-June, 1975

## EDITORIAL

### EVANGELICALS-REACTORS OR PROPHETS?

For too long evangelical theologians and evangelists have been reactors to ecumenical thinking, criticising their provocative statements and radical theologies, and forgetful that such theologies often arise out of agonising over the human problems of alienation, political and economic oppression, exploitation, meaninglessness and despair. As evangelicals we often fail to give theological leadership to the churches because we fail to answer questions people are now asking. It is true that the basic human predicament of sin and alienation from God and man is unchanging, but the prophetic proclamation of God's Word both to the felt and unfelt needs of man, must always be in terms that communicate.

Orlando Costas in his book, reviewed in this issue (P4), discusses some of the issues in the contemporary theological debate. Is the present struggle for social justice and peace a "sign" of the coming Kingdom, or are signs limited to what God does within the congregation of the church? Is encounter in the concrete historical situation a primary or merely a secondary frame of reference in our understanding of the gospel? Is the humanisation of man an indirect result of Christ's saving action, or is it at the heart of God's redemptive activity? How should we approach the hermeneutical problem of relating the Exodus to the contemporary struggle for human liberation?

The W.C.C. study guide "Jesus Christ Frees and Unites" has been made available to churches throughout the world. Asian theologians have produced their own edited edition. In six sections the study guide speaks to the agenda for the forthcoming Nairobi General Assembly. Many issues are raised. What does confessing Christ today mean? How do we confess Christ to a starving man? Ought church unity to be structural or functional? Is seeking community a common search of people of various faiths, cultures and ideologies? Is Jesus Christ uniting people on the basis of their belonging to the church, or on the basis of their God-given humanity? Is the purpose of education the conscientisation of the oppressed masses? Does Jesus Christ free us from the unjust structures of the church, without concern for the unjust structures of society? What is the place of programmes for human development in the activities of the church?

The study guide is silent on many other fundamental issues. What of the two billion unevangelized? What is the relationship between world evangelisation and church growth? There are many theological assumptions in this study guide that need to be exposed and discussed. Here in India evangelical study groups are preparing a response for publication. No doubt groups in other parts of the world are doing the same. There is an urgency in the task. Time is short.

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But where are the prophets - those called and sent forth as God's spokesmen, who know both God's Word and the depths and heights of contemporary man and society? Where are those who have the vision not merely to respond to current challenges to biblical Christianity, but to give prophetic leadership to the church? The Lausanne Covenant (and now the massive volume of papers and responses "Let the Earth Hear His Voice") was one such prophetic statement. Let those called of God, discern the signs of the times and speak His prophetic Word to the Church as His agent for proclaiming salvation and hope to a lost and judged world. Let us be initiators not merely reactors.

#### FINANCE FOR FRANCOPHONE EVANGELICAL SEMINARY STILL NEEDED

Dr. Byang Kato, General Secretary of the Association of Evangelicals of Africa and Madagascar (AEAM) reports that donations for the new graduate level Bangui Evangelical School of Theology, Central African Republic, totals US\$60,000. An additional sum of \$100,000 is still needed. Contributions will be matched by a Christian foundation. Gifts should be sent to AEAM, PO Box 49332, Nairobi Kenya, or to the Evangelical Fellowship of your country. President Jean-Bedel Bokassa of the CAR donated seven acres for the school near the University of Bokassa.

#### NEW POST FOR AEAM THEOLOGICAL COMMISSION MEMBER

Rev Gottfried Osei-Mensah, a member of AEAM Theological Commission, has been elected Executive Officer of the Lausanne Continuation Committee for World Evangelization. He is well known as a Bible expositor. A former travelling secretary of the African Fellowship of Evangelical Students, Osei-Mensah is currently pastor of the Nairobi Baptist Church. He takes up his new appointment September 1975.

#### EUROPEAN THEOLOGIANS FOLLOW UP LAUSANNE CONGRESS

Armin Hoppler was Chairman at a meeting of seven members of the European Lausanne Continuation Committee in Frankfurt on 27 February 1975. Other members were Peter Beyerhaus, Peter Schneider and Helmut Burkhardt from Germany, John Stott and Gordon Landreth from Britain, Bjorn Fjeld (representing Bishop Utnem) from Norway, and Bob Evans (Greater Europe Mission).

The main business concerned the forthcoming conference of European evangelical theologians to take place in Germany from 31 August to 3 September 1976 on the general theme of "The Kingdom of God and Modern Man". Up to 100 European evangelicals are to be invited, mainly university and college teachers and theologically-minded pastors and laymen.

It is hoped that from this conference there will emerge a Fellowship of European Evangelical Theologians. It was emphasised by John Stott that in view of the way in which the peoples of Europe are being drawn together in the European Community, it was essential that Christians keep pace with this trend by creating a "European consciousness" among evangelical Christians. Europe is the last continent to form its own fellowship of evangelical theologians.

It was recognised that the chief initiative for implementing the Lausanne recommendations in Europe lay with the European Evangelical Alliance; the annual Council meeting of the EEA will be held in Copenhagen 23-25 September 1975. The need for a full-time co-ordinator for Europe was recognised. Co-ordinating roles were assigned to John Stott for Theology, Peter Beyerhaus for Missions, Bishop Utnem for the Mass Media, and Gordon Landreth for Eastern Europe, and Aid and Development.

LETTER TO EDITOR

"I have just received Theological News (July-September 1974) and must admit that I was distressed by the news of Africa. I would hope that Dr. Kato and Canon Carr could form a meaningful dialogue along with other African theologians about the issues advanced in "The Engagement of Lusaka". However, I am stunned by the censure that Canon Carr received from Dr. Kato in contrast to his gracious comments on President Kaunda. Why should one be branded and the other applauded - except that one is a Churchman and the other a Statesman?

"I wonder what the value is of the remark that secondary school graduates in French-speaking Africa do not have "an evangelical theological training in French at university level"? Do you judge the quality of evangelical training on the basis of actual content given in courses, or on the presence or absence of certain names in a school? If a school teaches Higher Criticism without pronouncing absolute and categorical opposition to every part of it, is it not in any sense evangelical training?

"It seems to me that Dr. Kato's view of the Church of Christ in Zaire has determined the tag hung on the Protestant Theology Faculty at the University, instead of any knowledge of the teaching at the school, or of the Christian commitment of its teachers.." Duncan McIntosh, Kinshasa II, Rep. of Zaire

BIBLICAL LIBRARY FUND ENDS FIRST YEAR - SPECIAL OFFER TO AFRICA

The Biblical Library Fund (see TN April 1974) a TAP project, has just completed its first year of full operation. The Fund, designed to offer basic evangelical exegetical works to Roman Catholic and Orthodox seminaries in the Third World, allows such colleges to purchase the Tyndale OT and NT commentaries, the New Bible Commentary, the New Bible Dictionary, and Harrison's and Guthrie's Introductions to the Old and New Testaments, at one-quarter retail price plus postage. So far, nine seminaries have ordered the books, and 35 others have received the offer. Anyone knowing Roman Catholic or Orthodox seminaries who would be open to receiving the BLF books, is requested to write to the BLF Administrator, Mr David Muir, 100 Cleveden Road, Glasgow G12 0JT, Scotland, UK, or the Editor of TN, New Delhi.

The BLF has just been extended in Africa to include evangelical seminaries and Bible colleges which are listed with the AEAM. Those already listed will receive the offer shortly; those not listed should obtain and/or return the AEAM questionnaire and their names will be sent on to the BLF Administrator. The BLF will offer to these evangelical colleges to supply any of the BLF books that they do not presently have in their library, at one-quarter retail price plus postage. African colleges are encouraged to take advantage of this offer. AEAM address, PO Box 49332 Nairobi, Kenya.

UNION BIBLICAL SEMINARY, YEOTMAL, PLANS MOVE TO POONA, WESTERN INDIA

The Board of Governors meeting at Yeotmal, 20-22 March 1975, voted to relocate the Seminary to Poona instead of Nagpur as originally planned. A new plant for 160 students costing one million US dollars is envisaged. Principal Saphir Athyal hopes the project will be completed within three years.

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THEOLOGICAL NEWS is the quarterly newsletter of the Theological Assistance Programme (TAP) of the World Evangelical Fellowship. Editor: Bruce J. Nicholls, Box 3326, New Delhi, 110014, India. Managing Editor: John E. Langlois, Les Emrais, Castel, Guernsey, Channel Islands, U.K.  
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ORLANDO COSTAS, THE CHURCH AND ITS MISSION: A REVIEW  
Tyndale House Publishers, Wheaton USA, 1974. 313pp.

The subtitle "A Shattering Critique from the Third World" is an overstatement, but it does represent the critical and creative thinking in mission and evangelism that is now emerging from representatives of the Third World churches. This book is a welcome beginning and, we trust, a promise of more to come. As a Latin American evangelical, Costas speaks from an aroused conscience -- the consequence in part of his own inner conflict as a member of an immigrant family to New York city suffering under the pressures of ethnic prejudice, and in part of his deep identity with the exploited and oppressed masses of his own continent. With missionary zeal, Costas challenges Western churches and mission agencies, particularly evangelicals, to a more holistic interpretation of the church's involvement in God's mission to the world. He attacks the thinking of ecumenicals and evangelicals alike. Positively, he seeks to piece together a biblical theology of mission and church, incorporating the insights of current anthropological, sociological and theological (mainly ecumenical) thinking. There will be sharp difference of opinion as to the degree of his success in this brave venture.

The book is in three sections. In the first, Costas discusses the church's nature, calling and message, and its role in God's mission to the world. He appeals for a dynamic concept of the church in action, called to be a liturgical community to glorify God and to be an instrument of mission in the creation of the new humanity in Christ. In discussing the gospel as the fulfilment of the OT hope, the author might have given stronger emphasis to salvation as liberation from the bondage of sin and death. In the second section, Costas surveys and appraises the contemporary church growth movement. He argues that church growth is that "holistic expansion which can be expected spontaneously from the everyday action of the church functioning as a redemptive community" (p89). As a leader in in-depth evangelism in Latin America, the author appreciates the contribution of the church growth movement in creating a new optimistic and forward-looking approach to mission, and for insight into the process of conversion and evangelistic strategy. He criticises the movement for a shallow hermeneutic which fails to contend with the problem of the space/time difference between the biblical text and our historical situation; and also for ambiguity in the treatment of man in society, and lack of theological definition especially in the concepts of man and sin. He somewhat unfairly charges the movement with being church-centred, rather than Christ-centred.

In the third section Costas debates two of the tensions in the contemporary church -- the struggle for a new understanding of the changing relationship of church and missionary society, and the place of the concept of the liberation of man as an integral part of the church's mission. Costas outlines a historical-theological perspective to this debate from the Renewal in Mission report of the Uppsala WCC Assembly, to the Bangkok Consultation, via the Frankfurt Declaration and the emerging Theology of Liberation in Latin America. His criticism of the Frankfurt Declaration, Peter Beyerhaus and other Western evangelicals is uncomfortably severe. The chapter on the Theology of Liberation is a valuable survey of the personalities, theological presuppositions and goals of this movement. Costas sees the polarisation between ecumenicals and evangelicals which surfaced at Uppsala, growing wider. The central issue, the Theology of Liberation, represents a radicalisation of the humanisation embedded in the Renewal in Mission report of Uppsala. How far Costas succeeds in offering a holistic view of mission and evangelism in his attempt to bridge the gap, will also be a matter of sharp debate among evangelicals.

Orlando E. Costas is secretary of studies and publications for the Institute of In-depth Evangelism, and director of Latin American Evangelical Center for Pastoral Studies, both in San Jose, Costa Rica.

B.J.N.



### THE TAP RESEARCH INFORMATION BANK (RIB)

The concept of the RIB was born as a result of consultations at the Lausanne Congress last July and at the following WEF General Assembly at Chateau d'Oex. Since then each issue of THEOLOGICAL NEWS has included, at the back, a questionnaire for individuals undertaking research projects to complete and return to TAP's New Delhi office. Although the number of forms returned represents only about 1% of TN's readership, the response has been encouraging, and the inclusion of names of non-TN readers engaged on projects of interest to the RIB have been welcomed. We take the opportunity of inviting readers engaged in research projects to respond. Forms will be sent to others on request.

The purpose of the RIB is threefold: first, to build up a bank of information on current research projects related to theology, theological education and communication. Secondly, to offer resource facilities for researchers and writers of articles and books who need to be put in touch with others working in the same field. Thirdly, to stimulate readers of TN to engage in in-depth research and publishing of their findings.

The RIB already includes a wide variety of subjects, including a history of the Church of God Mission in South Africa and Kenya, the Ethiopian Orthodox Church since 1930, and the Church in Samoa and the Cook Islands: Theological Education by Extension and programmed teaching methods in several countries; fund-raising in an African church; and a number of treatises on subjects such as tribal death rituals, the nature of revelation in African tradition, cross-cultural problems of Bible translation, and the relationship between the Old and New Testaments. Information on selected projects is made available in each issue of TN.

The first issue of the Newsletter for Researchers and Research Centres will be circulated in July. Applications to receive the Newsletter should be sent to the New Delhi office. The circulation will be restricted.

### TAP RESEARCH INFORMATION BANK/3

#### I/AF: RESEARCH CENTRES/AFRICA

1. SIMCON (PO Box 192, Monrovia, Liberia, West Africa). SIMCON (The Sudan Interior Mission Communication Centre) operates as part of the internal administration of SIM to make church and mission programmes more effective. To this end, consultations and workshops are held to bring the principles of communication to bear on such programmes, and research is undertaken to provide information programme planning and evaluation. The service covers the whole of Africa, but for geographical reasons more attention has so far been given to West Africa. SIMCON as a communication centre seeks to offer expertise in the specialty areas needs for any given project. Donald Miller is the co-ordinating media consultant. George Thomas is available for assistance in management, Jim Plueddemann in communication, Christian education and evaluation methods, Peter Cotterell in anthropology and literacy. SIMCON only accepts projects for which it has adequate resources and which are judged relevant to Church and Mission. Examples of projects so far undertaken include: up dating the publication of a Christian magazine giving it new objectives: modifying a leprosy referal system: and initiating a Bible teaching programme for illiterates using cassettes. Research papers and publications, files of research reports and training materials are available for use on application to the centre. Papers include "Evaluating the Effectiveness of Christian Mass Media Output" and "A Mixed Media approach to Evangelism".

I/C RESEARCH CENTRES/CANADA

1. Institute for Christian Studies (229 College Street, Toronto, Ontario, Canada). Sponsored by the Association for the Advancement of Christian Scholarship and adjacent to the University of Toronto, this Institute is an independent graduate faculty and exists to promote a Christian understanding of such topics as bear on the re-creation of the whole of life, the nature of man, the process of history, the interplay of evil and redemption in human culture, the character and limits of the scientific enterprise, and the implications of such an understanding of these for academic study. Courses are offered, leading to Master of Philosophy and Doctor of Philosophy, giving about three years' study beyond a BA degree; a Certificate of Philosophy after two to three years' study, with the option of an Advanced Certificate in Philosophy after three further years. There is also a one-year Certificate in Christian Studies, providing a general introduction to a Christian perspective in learning. The Institute seeks to demonstrate a coherent vision of reality in Christ and the inter-relatedness, as well as the distinctiveness, of all learning. Founded in 1967, with a teaching staff of eight professors, the Institute has an informal relationship with the University of Toronto, while proximity to their campus makes interaction feasible, enabling members to use the University's excellent research and library facilities and enrol for its degree programmes and seminars. A similar relationship exists with Calvin and Westminster theological schools.

II: CURRENT RESEARCH PROJECTS/AF

7. Wilson R. Sabiya (Theological College of Northern Nigeria, PO Box 64, Bukuru, Nigeria)
  - Stewardship for Indigenisation of the Church (English/1978)
  - The Nature of Revelation in African Tradition (English/1978)
  - Theology of African Folklores (English/?)
8. David L. Montague (PO Box 410, Kisumu, Kenya, and Kima Theological College, PO Box 75 Maseno, Kenya)
  - History of the South African Compounds and Interior Mission in Kenya: 1905-1922 (English/1975, Luyia language edition proposed). History of the Church of God in Kenya, 1922-1970 (English/?)
9. Calvin E. Shenk (Mekane Yesus Seminary, Box 1247, Addis Ababa, Ethiopia)
  - The Development of the Ethiopian Orthodox Church 1930-1974 (English/1975)
10. Rev John Gratton (306 South Pleasant Avenue, Ridgewood, NJ 07450, USA)
  - The relationship of the Africa Inland Mission and the National Church in Kenya between 1895 and 1971 (English/1974)
11. Dean S. Gilliland (Theological College of Northern Nigeria PO Box 64, Bukuru, Nigeria)
  - The Indigenous Concept in Africa (English/Missiology, Vol I, No 2, July 1974)
  - African Traditional Religion in Transition (English/1976)
  - The Relevance and Irrelevance of the Western Model of "Church" in the African Situation
12. Rev Dr Haselbarth (Theological College of Northern Nigeria, PO Box 64, Bukuru, Nigeria)
  - The Resurrection of the Dead in Africa (German/1972)
  - The Concept of Death in African and Western Societies (English/1974)
  - Islam in afrikanischer Gestalt. Eine Lagabeschreibung aus Nordnigeria aus christl. Sicht (German/1974)
  - The Prophetic Role of the Church in Social and Political Issues - a View from Northern Nigeria (English/1974)
  - Christian Ethics in an African Context (English/1975)
  - Theologie im westafrikanischen Kontext (German/1975)
  - The Relevance of Black Theology for Independent Africa (English/?)
  - A Theology of the Spiritual Life (English/?)

T A P R E S E A R C H I N F O R M A T I O N B A N K

QUESTIONNAIRE: Current Research Projects

Return to: Mr. David M. Muir  
Box 3326  
New Delhi 110014  
INDIA

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The research information bank will cover these suggested areas of research:

- basic research in any of the main theological disciplines (Bible, Theology, Ethics, Church History, Religions, Philosophy, Christian Education, Evangelism, Missions, Pastoralia, etc.)
  - applied research, translating Biblical and theological concepts into particular cultural contexts
  - Christian apologetics in the areas of society, religion, ideologies, and science
  - cultural, historical and socio- political area studies in opportunities for evangelism and factors resistant to the gospel
  - evangelistic and Christian life materials prepared for specific cultural contexts
  - the structure, methodology and renewal of theological education
  - theological factors in communication research
- 

I. Name and address of researcher      Name and address of Institution (if any)

How would you describe your basic theological position?

II. General subject of research :  
Title (if available) :  
Brief summary of research project :

Language :                                      Probable completion date:

III. Do you intend to publish?              Probable publication date :  
Level and type of readership the manuscript would be intended for :

Expected length of manuscript :  
Is translation into any other language anticipated?



- IV. List any articles, books, tapes, etc. that you have produced in the last five years
- a. connected with your present subject of research

b. others, related to "areas of research" outlined overleaf

- V. List any other research projects
- a. that you are currently working on

b. that you plan to work on in the future

- VI. List the names and addresses of other researchers known to you and whom we should contact for similar information :

1.

2.

3.

4.

Note: - please fill in this form for ONE research topic only. You may include on a separate sheet similar details of any other research you are currently working on, or another questionnaire can be sent to you from our office.  
- we would like to encourage other researchers in your field to establish contact with you. Do you object to parts of this information being made available to the Theological News readership (mainly theologians, theological educators, church and mission leaders)? YES/NO



# THEOLOGICAL NEWS

Vol.7, No.3

July-September, 1975

## EDITORIAL

### OBSERVATIONS ON CURRENT THEOLOGICAL METHODOLOGIES

Theological methodology has acquired a new importance in our time. The propagation of global theological thinking, both ecumenical and evangelical, the influence of Third World theologies, secular and marxist ideologies, and increasing violence, discrimination, corruption and dictatorships, has created a new level of theological crisis.

Church leaders are moving away from theoretical debates to the "localisation" of theology in experience and in social and political action. This change is clearly reflected in the structures and findings of most ecumenical consultations and in particular in the Bangkok Consultation "Salvation Today". Some of the plenary papers and many of the study groups at the Lausanne Congress on World Evangelisation gave evidence of a similar concern among evangelicals for "grass root" understanding and involvement.

What then is the crisis of methodology? The theological committee of the Church of Norway's Council on Foreign Relations has some perceptive comments on the issue. This group of Lutheran theologians discern a subtle shift in ecumenical methodology from the Reformation's "sola scriptura" as the only source of knowledge, and from the conviction that faith precedes works, to experience, inter-cultural and inter-religious dialogue, social and political action as source materials for theological reflection. They see the secondary facts of culture becoming primary and the revelatory word of scripture becoming secondary. It is being assumed that common action will lead to the clarification of doctrine. There is a fear of the "idolatry of words". On the other hand, the place of Bible Study is being emphasised. One wishes that Lausanne had given greater place to group Bible study in its programme. However, there appears to be little attempt to relate biblical exegesis to the issues under discussion. This is certainly true of the Asian version of the Nairobi Study Guide "Jesus Christ Frees and Unites".

From the documents and consultations it is clear that ecumenical methodology uses a number of models. "The case study" method personalises and localises issues, the "inter-contextual" method shows the complexity of theological understanding and on the dialectical principle seeks to arrive at a consensu of the truth. The "empirical" and "inductive" methods stress reflection on experience and action as sources of knowledge. In these ways cultural norms become primary signs of genuineness and authenticity.

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All would agree that these methods are important in the effective communication of the Gospel, for a theology that is not relevant to the life of the Church and its mission in the world is merely abstract ideology. It is not biblical. These methods help us to see our own cultural prejudices and the extent to which hermeneutical methods are influenced by our own class and culture. They have a diagnostic function in helping us to evaluate the achievement of stated goals. But methodology is never neutral. Theological presuppositions are always implied in the method used. The case study method can be very arbitrary as result can be predetermined by the choice of cases. The same is true of the misuse of proof texts from scripture! The danger of the contextualisation method is that it fragments the Gospel into many gospels and may limit unity. The universality of Christ and the Church transcend culture. We are in the world but not of it. The danger of any experience-centred method is that it opens the door to relativism in doctrine and ultimately to syncretism. Our theological methods must begin with God and not with man.

Evangelicals are not always conscious of the unbiblical assumptions of their own methodologies. At the Nairobi assembly in November, evangelicals must call for a new emphasis on a biblical methodology in which biblical doctrine and experience is primary and in which biblical principles of hermeneutics in communicating the Gospel in cultural contexts are clearly defined. Sensitivity to culture is important but the recovery of biblical authority and hermeneutics is all-important.

INAUGURAL CONSULTATION OF WEF THEOLOGICAL COMMISSION TO BE HELD 8-12TH SEPTEMBER IN LONDON

The twelve-man Theological Commission appointed at the 6th General Assembly of WEF last year is to be convened by Dr Byang Kato of Nigeria at the London Bible College in September, following the meetings of the Executive Committee of the Lausanne Continuation Committee. Members will read papers and participate in study-groups on the themes concerned with "The Gospel & Culture", "The Church & The Nation", and "Salvation and World Evangelisation". The consultation will set guidelines for strategy in theological education and patterns of co-operation. It will determine the future function and structure of TAP. The publishing of a theological mandate is planned.

CARL HENRY LECTURES ON CONTEMPORARY THEOLOGICAL ISSUES DURING ASIAN TOUR

Dr Carl F.H. Henry, Lecturer-at-Large for World Vision International, conducted a ten-week theological lecture tour from April to June across Asia. He lectured in universities, theological colleges, theological societies, and in one-day theological conferences in New Zealand, Australia, Hong Kong, Korea, Sri Lanka, India and Iran. In Sydney, Dr Henry delivered the annual university sermon in St Andrew's Cathedral; in Hong Kong he conducted a dialogue attended by 300 students and professors from participating seminaries and Bible colleges. In Korea he spent a month as visiting lecturer at the new Asian Center for Theological Studies and Mission. Dr Henry lectured on contemporary theological issues, including the influence of radical naturalism in Asia, a contemporary analysis of divine revelation, nation building and church renewal and reform, and on tensions between personal evangelism and social involvement.

The Asian scene, he reports, shows a deepening theological interest and is facing up to social and national as well as evangelistic concerns. The national churches are increasingly concerned to become missionary-sending churches and there is a discernible deepening of interest in theological principles that bear on ideological and cultural, as well as ecclesiastical, concerns.



FOUNDATION STONE OF THE EVANGELICAL SEMINARY IN BANGUI LAID

The first stone of the Evangelical Theological Seminary of Bangui, Central African Republic, was laid on 4th May 1975. The ceremony was presided over by the Rev Samuel Odunaïke, President of the Association of Evangelicals of Africa and Madagascar (AEAM). More than a thousand people attended, including reporters from the Central African Republic's radio and television, and six choirs from Evangelical Brethren and Baptist Churches took part. M Jean-Jacques Nimézéambi of the Action Committee spoke and Pastor Pounoukoussara preached.

In his address, the Rev Samuel Odunaïke underlined the reasons why the AEAM chose the city of Bangui for this francophone project. Odunaïke placed the first cornerstone, declaring, "This is the hour to build. Let us rise and build". Each member of the Action Committee added his own stone. The former President of the Action Committee, Pastor Zokoue Isaac, sent a telegram of greetings from Abidjan, Ivory Coast. Central African Radio broadcast news of the event in French and Sango.

All gifts for this project should be sent to the Rev Don Hocking, Comité d'Action, B.P. 988, Bangui, Central African Republic, who will be pleased to supply any further information.

CHINA GRADUATE SCHOOL OF THEOLOGY, HONG KONG, SET FOR FIRST SESSION

After nearly 10 years of research and consultation, the Graduate School is ready to begin its first full session in September. An intensive NT Greek course is being held mid-July to mid-September. Pre-sessions for college graduates were held last summer, and during the past year four courses were offered.

From September two degree programmes will be provided: the Master of Divinity (MDiv), a three-year course to train graduates for pastoral ministry in the Chinese churches, and the Master of Christian Studies (MCS), a more flexible two-year course for graduates.

The faculty is entirely Chinese and for the year 1975-76 will include Dr Philip Teng (President), Mr Jonathan Chao, Dr Wilson Chow, Mr Hay-Him Chan, Dr Theodore Marr, Mr Ronald Fung, Mr Andrew Kwong and Mr Carver Yu, as well as three special guest lecturers.

A NEW INSTITUTE OF MISSIOLOGY PLANS GROUND-BREAKING CEREMONY 30TH AUGUST

Dr David J. Cho, Director, Korea International Mission, reports that the Asia Missions Association plans an inaugural session, 28th August to 1st September in Seoul, Korea. The ground-breaking ceremony for the East-West Center for Missionary Research and Development will take place on 30th August. The Association and the East-West Center are the outgrowth of the All-Asia Mission Consultation Seoul 1973 where participants covenanted to train and send out 10,000 additional Asian missionaries over the next 25 years. The Center also plans an information bureau, including a quarterly journal and newsletter and an Institute of Linguistics.

NEW BAPTIST THEOLOGICAL COLLEGE TO OPEN IN GREAT SOPPO, BUEA, CAMEROON

A new college sponsored by the Cameroon Baptist Convention opens in October to train pastors and offer extension courses. The college expects tutorial students from other African countries as well as the Cameroons. The aim is to offer training in both French and English. Suitable buildings formerly occupied by a teacher training institute are available for the new college. The training will lead to diploma and first-degree courses in theology. Books for the library and equipment are needed.

PROGRAMMED COURSE AS INTRODUCTION TO NT GREEK

The place of biblical languages in the theological curriculum of Third World seminaries continues to be seriously questioned, even in evangelical circles. Where teaching is in local languages, textbooks are usually not available. Students in English-medium seminaries find learning one foreign language through another an arduous and time-consuming task which distracts them from other essential studies. Teachers become disillusioned, knowing that barely 10% of their class will ever use the language competently in their future ministries; a further 30% may use it intermittently and badly; the other 60% will hardly use it at all. However, Biblical Languages (NT Greek in particular) continue to be taught in recognition of a need that undoubtedly continues to exist and is in many ways becoming more acute. That need is for competent biblical exegesis and exposition which will carry the authority of the Word of God and reform the teaching of the Church, not only in theological circles but also in the local church.

A trial edition of a programmed text "An Introduction to NT Greek" - the result of a 3-year research project by David Muir, a member of the Theological Research and Communication Institute in New Delhi - is presently undergoing face-to-face and group testing at Union Biblical Seminary, Yeotmal, India, under the supervision of its author. The 40-lesson text uses an inductive approach to cover only very elementary grammar (insufficient to read even the easiest parts of the NT unassisted), and it would need to be followed by a more thorough study with a conventional textbook. But the programme is primarily designed to give motivation and direction to the study of NT Greek, by relating it from the outset to the problem of hermeneutics. Lessons are devoted to word-studies and the use of the lexicon, and the importance of particular grammatical features, especially tense structure. Typical problems in NT interpretation are raised, and Reformation principles of exegesis offered as a basis for solving them. The text seeks to answer the "why" of NT Greek.

The 200-page trial edition, along with a tutor's guide and test reports, are available on request from TRACI, E-453 Greater Kailash II, New Delhi-110 048, India. The revised edition is expected in May 1976.

'PROGRAMMING' - A REPORT by Martin Dainton

"Programmed materials are more than a cog in the wheel of the Extension Seminary, they are the bearings that keep the whole machine running smoothly. Furthermore, preparing the programmed materials is by far the most difficult aspect of extension theological education" (Covell & Wagner, "An Extension Seminary Primer", 1971, William Carey Library, p 110).

The extension theological education concept was pioneered in 1962 at the Guatemala Presbyterian Seminary. In the early 1970s it was popularised throughout the world by Ralph Winter's book "Theological Education by Extension" and by workshops on TEE sponsored in several countries. Extension "caught on" and many projects were begun. But it was true, as Ted Ward comments, "We don't have two programmers to rub hands with each other in most parts of the world". Those brave spirits who began to write what they hoped were programmed materials mostly had no more clue about how to do it than they could get from a two week's workshop, Where could they turn for help?

PROGRAMMING was founded as an attempt to meet this need. Despite its original title PROGRAMMING NEWS, we intended from the first that it should be a medium of instruction rather than a newsheet. We wanted to help nationals and missionaries in theological education to understand the detailed methodology of programming so that they could write better materials to use in their own particular situation. We hoped to be a bridge between the world of secular educational technology and Extension theological teachers, most of whom know little of up-to-date methodology. From the beginning we have tried to prevent the TEE movement from being tied to techniques which were new in the sixties but which have since become outmoded.

To judge from its mailing list, in its five years of life PROGRAMMING has been able to serve more readers than merely those in TEE, and this is consistent with developments in the meaning of its name. "Programmed" originally meant using a particular style of writing using small step-by-step frames, but the term has come to mean any deliberate attempt to plan a learning situation in order to accomplish specified aims. All theological educators realise that they can do no less in their preparation of the leaders which the Church needs.

In keeping with our original purpose however, we are keeping our emphasis firmly on preparing and using materials. We venture into theological and educational theory only when it seems relevant to the task of getting better materials prepared. Other journals (for example, EXTENSION SEMINARY) deal with theoretical issues while our aim is severely practical.

Whatever kind of theological education you are concerned with, be it Bible School, seminary, TEE or Open Education, do you not give materials to your students? We hope that by reading PROGRAMMING you will be able to improve them.

#### NEW TEE AND PI COURSES AT FULLER THEOLOGICAL SEMINARY

Because of the growing demand, the School of World Mission at Fuller Theological Seminary will be offering in the coming session two special programmes in Theological Education by Extension (TEE) and in Programmed Instruction (PI), namely:

1. A course leading to a Master's Degree in Missiology for those who can attend for the full academic year (1975-76), and
2. For those who can only attend for the winter quarter (5th January to 19th March 1976) the course offers a comprehensive introduction to this expanding and exciting dimension in mission service today.

The course faculty will be Dr Ralph D. Winter, prominent in the founding and shaping of today's worldwide TEE movement, and Frederic L. Holland, who adapted both TEE and PI to the widely diverse needs of the Churches of Africa. Visiting experts will also contribute to the enrichment of these two programmes. In the winter quarter the Seminary will be offering 12 to 14 hours: the regular courses plus guided reading courses in TEE basics, advanced educational concepts, and PI problems and writing.

#### WESTMINSTER THEOLOGICAL SEMINARY ORGANISES TWO WORKSHOPS IN MISSION & APOLOGETICS

Harvie M. Conn, Associate Professor of Missions and Apologetics, leads two workshops on:

1. Planting Churches in Urban Centres - August 11th-15th.
2. Christianity and the New China, August 18th-29th.

The Seminary recently established a "World Mission Fellowship and Research Fund" to make possible advanced research and to encourage productive scholarship oriented to the theology, witness, and life of the church in Africa, Asia, Latin America and Oceania". For details, write to: WTS, Chestnut Hill, Philadelphia, Pa. 19118, USA.

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THEOLOGICAL NEWS is the quarterly newsletter of the Theological Assistance Programme (TAP) of the World Evangelical Fellowship. Editor: Bruce J. Nicholls, Box 3326, New Delhi-110 014, India. Managing Editor: John E. Langlois, Les Emrais, Castel, Guernsey, Channel Islands, UK.  
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TENTATIVE PREDICTIONS ON THE FUTURE OF THE THEOLOGICAL EDUCATION FUND

Dr J.A. Bergquist, Associate Director of TEF, reports to the Editor of TN:

The Theological Education Fund is in the fifth year of its third mandate period, and it is uncertain at this time what future directions will be determined for the TEF after 1976. The TEF was first organized in 1958 at the Ghana Assembly of the World Council of Churches, at first being attached to the International Missionary Council. In its later years, it has functioned as a sponsored agency independent of, but related to, the Commission on World Mission and Evangelism of the World Council of Churches.

During the first two mandate periods (1958-1969) the TEF developed a wide variety of programmes in support of theological education in Asia, Africa and Latin America. Serving both as a consultative and a funding agency, it has awarded grants in excess of \$6 million throughout the non-Western world. These grants have not been confined to theological colleges and seminaries related to the member churches of the World Council of Churches only. In India, for example, the TEF has made an effort to respond to requests from various colleges and bible schools of the evangelical conservative tradition. In addition, its textbooks programme in 13 Southern Asia languages and its MTh. scholarships awarded through the Senate of Serampore College, have been of assistance to nearly every bible school and theological college in Southern Asia.

It is unlikely that the TEF will continue in its present form beyond the third mandate period. At present a task force made up of people representative of Europe, North America, South America, Africa and Asia, is studying the broad question: how can the ecumenical movement best serve the needs of theological education on a 6-continent basis? Within a year or 18 months the task force will bring a final report and recommendation to the World Council of Churches with regard to the future of the TEF.

It is difficult to predict what new directions will be taken, but at least two things seem clear: (1) theological education will be a continuing priority concern within the ecumenical movement; (2) in whatever successor body emerges to the TEF after 1976, there is likely to be less emphasis on project funding and perhaps greater decentralization of decision-making with respect to whatever funding activities the successor to the TEF may take. Further its functions will be broadened to embrace issues confronting theological education for ministry on a 6-continent basis. These suggestions in no way attempt to anticipate the findings of the task force.

INCREASE IN SUBSCRIPTION RATES

The subscription rates for THEOLOGICAL NEWS have remained the same as when this newsletter started in 1968. Since that time there have been numerous rises in the cost of every item that goes into the production of TN: printing, paper, stationery, and especially postage rates. Earlier this year the overseas printed paper mailing rates from the UK rose by 60% - over and above numerous other increases in the preceding 7 years. To break even we have reluctantly had to raise subscription rates by 50%. The new rates (as from this issue) are: (per annum) Airmail US\$3.00, surface mail \$1.50. Expatriate missionaries will receive airmail subscriptions for \$1.50, while nationals in Africa, Asia and Latin America will continue to receive the newsletter free of charge.

Should you no longer wish to continue this newsletter kindly inform the Managing Editor, Mr. J.E. Langlois, immediately.

TAP RESEARCH INFORMATION BANK/4

I/U: RESEARCH CENTRES/USA

6. World Mission Institute (Concordia Seminary, 801 De Mun Avenue, St Louis, Missouri 63105, USA). Founded fifteen years ago, this Institute's involvement is in the training of overseas nationals needing further theological teaching, particularly men who will teach theology in the Third World. It is sponsored and fully integrated with Concordia Seminary, itself owned and operated by the Lutheran Church - Missouri Synod. Three main courses are offered: Master of Arts in Religion for those with a BA degree; Master of Sacred Theology and Doctor of Theology, for those with BD or equivalent. There is also a Master of Divinity course for overseas nationals. All the facilities of Concordia Seminary, not the least of which is a well-stocked library, are at the Institute's disposal. It is headed by Dr Roy Suelflow, who has had extensive experience in China, Japan and Taiwan.

7. Northwest Christian College (Eleventh and Alder Streets, Eugene, Oregon 97401, USA). This college has just opened a new department specialising in Church Growth, and is currently collecting all available material in this field in addition to general resources to undergird a missionary training programme. The Associate Professor of Missions is Herbert M. Works.

I/HK: RESEARCH CENTRES/HONG KONG

1. Communication and Chinese Culture Research Center (7B College Road, Ground Floor, Kowloon, Hong Kong). The Research Center was established in August 1974, with Dr Theodore Marr as Director, to research into the circumstances and problems of evangelism, in particular in the Chinese Church. The Center's staff now numbers seven with three research assistants. After an initial project evaluating the effectiveness of programmes by the Far East Broadcasting Corporation, research services have also been provided for the Alliance Press and Living Bible International into Christian attitudes to literature, social issues, Christian beliefs and living. The Research Center is a department of the China Graduate School of Theology.

I/AU: RESEARCH CENTRES/AUSTRALIA

1. Baptist Theological College of Western Australia (Hayman Road, Bentley, West Australia 6102). Facilities for post-graduate studies in Theology, Bible History and Education are available. At present there are 4 research students.

II: CURRENT RESEARCH PROJECTS (Latin America, Australasia & Japan)

13. Ven A.J. Barratt (Seminario por Extension Anglicano, Casilla 134, SM de Tucumán, Rep. Argentina)  
- Compendium of Pastoral Theology (in 6 Volumes - five published, final volume due 1976/Spanish, with experimental edition of first volume also in English). A programmed course on the Life of Christ, each of the six volumes consisting of lessons with a Tutor's Manual, designed for students with primary schooling but adaptable to higher levels of education as well as to other cultures. In use throughout most of Latin America, and Book 1 also in Canada.

14. Dr E.F. Murphy (Overseas Crusades Inc., 3033 Scott Blvd, Santa Clara, Calif. 95050, USA)  
- Spiritual Gifts and the Great Commission (English & Spanish/1975)

15. Jorge Patterson (Instituto Biblico de Extension, Apdo 164, La Ceiba, Honduras, Central America)

- Manual for Extension Teachers (Spanish & English/1975)  
Experimentation with extension "chains" from student to student.

16. Dr W.A. Dyrness (Asian Theological Seminary, PO Box 461, Manila, Rep. of the Philippines)

- Study of the relation of Christianity to art in Asia, with special consideration of the problem of "translating" the Gospel into Asian art forms (English/1976)

- Rouault: A Vision of Suffering and Salvation (English/1971)  
Thesis on Christian themes in artist Georges Rouault.

17. A.F. Meers (Emmaus Bible School, PO Box 234, Epping, NSW 2121, Australia)

- What Did Paul Really Write to the Galatians? (English/1976)  
Detailed textual commentary on Galatians.

18. K.L. Snider (Osaka Christian College & Theological Seminary, 18-12, 4 bancho, Kurakuen, Nishinomiya, 662, Japan)

- Whose Ministry? A Group Study Book on the Ministry of Every Christian (English, Japanese & Mandarin/1975)  
Handbook for group study to make effective the ministry of the whole church.

### III. JOURNALS & BULLETINS

1. Latin American Digest published January and August, four pages, price 3p per issue.

Contains brief news of books, articles and study papers on Latin American theology and church developments. No.1 (January 1975) gives excellent thumbnail reviews of five books published in English, twelve in Spanish, articles in five journals, and details of three bulletins. A valuable guide to reading on Latin America. Write to the Rev E. Gibbs, SAMS, 157 Waterloo Road, London SE1, England, for details.

2. Recent publications from MARC (919 West Huntingdon Drive, Monrovia, Calif. 91016, USA) - see THEOLOGICAL NEWS Vol 7, No 1, p9.

Mission Handbook, tenth edition, \$10: information on North American Protestant ministries overseas, including over 20 informative articles on Mission.

Papers and reports: Christianity: Its Status, Future and the World it Faces by W.L. Needham, \$2.

Workbooks: God's Purpose/ Man's Plans by E.R. Dayton, \$2 - a planning manual.  
Planning Strategies for Evangelism, \$1.  
Managing Your Time, \$0.50.





# THEOLOGICAL NEWS

Vol.7, No.4

October-December, 1975

## GUEST EDITORIAL

### THE SERVICE OF THEOLOGY

2 Cor. 2:17: "For we are not as many who corrupt the word of God; but as of sincerity, but as of God, before God, we speak in Christ."

"Of God" - it is the nature and task of theology to spread the knowledge of God, to teach men everywhere to know and to love God.

People speak to us about the many problems which beset them and for which they want an answer - but the problem of their estrangement from God is not among them. They demand from us to begin with the results of their many case studies - but a case study of man's rebellion against God is not on the list. It is our task to speak "of God". We cannot become partners of those who today vote that "at a time of crisis the question of God must go into the 'fridge for a while". Let us not altogether fall into the present trap of having eyes only for the things visible. God is the theme and primary concern of theology, and the application of God's rule to all manner of men and things.

"Of God" - God is also the true source of theology. We are not to produce our own inventions, predilections or obsessions in theology, but to relate God's words and deeds which are the matter of our teaching. May our biblical commitment be clear on principle - we still have to learn that old saying, "Listen twice as much as you talk" - listen to God, before you speak to people.

"Before God" - the work of theology is to be done under constant supervision, under the eyes of God. This will make sure that the contents of the message are not adulterated. There is always the danger of a mixing of motives in the heart of the theologian who is as fallible a creature as any other. He needs to find the personal honesty which makes for the clarity of his message. Paul stresses the importance of sincerity. Preacher and teacher, as any other Christian, must be like open windows through which people may see God, like glass panes which do not arrest the look. They must be men who constantly redirect people to God.

"Before God" theologians will be mindful of their task. Teaching, the service of theology, is part of a shepherding the flock and of spiritually nourishing a nation. As is to be seen from Matt.24:45 men who are called to the service of Christ will either be destroyers or providers. Theology will either feed or

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wreck a church and with it a nation. It can never be a private affair of the theologian. Irresponsible theology, done as "l'art pour l'art" does infinite damage.

"Before God" means furthermore that we should seek our satisfaction from God, not from men. If like the prophet Micaiah (1 Kings 22:14) we speak "of God" there will be little opportunity for us to reap a harvest of earthly honours. There will not be much recognition from men, rather persecution and contempt. Therefore the greatest danger in theology is our ambition and our consequent desire to please people and to never fall out of step with the accepted. We have known this in the past, and we shall have to have it crucified consciously also today and in the future. "Before God" we no longer need to strive to prove ourselves before men, seek to be acknowledged and have our ideas recognised, appreciated and successful. "Before God" we will speak and do what we are told to speak and do by the Lord, and have the satisfaction of His will being done, and the joy of His friendship.

"In Christ" - this last phrase indicates the source of strength constantly flowing for the service of theology. Teaching of God must necessarily be a spiritual battle. In this battle we will need the power which comes from communion with Christ, from living in the Holy Spirit. Is it not the particular task of Evangelicals to bring back spirituality to theology? Only then will we give the service we have been called to give. Only then will we, as Christ's disciples who themselves have nothing worthwhile to give, receive and pass the loaves of Living Bread from His hands to the hungry multitudes.

KLAUS BOCKMUHL

#### A CALL TO NAIROBI

A statement of the Theological Commission of the World Evangelical Fellowship regarding the World Council of Churches' General Assembly in Nairobi, November/December 1975.

In November the World Council of Churches will meet for its fifth General Assembly in Nairobi, Kenya, and will discuss issues of immediate concern to all Christian people. As evangelicals coming both from churches connected with the ecumenical movement and from those which are not, we are convinced that it is the true task of the Christian constantly to relate the Gospel of Jesus Christ to the world and the world to the Gospel.

During recent years some Christians, feeling faith to be remote from reality, have begun to adapt the Gospel to the world's needs in a way which increasingly has left God out of the picture. Their idea of the new world is at heart a man-centred, man-conceived one and some have lost touch with the spiritual centre of Christianity.

As evangelicals, together with a growing number of other Christians, we are now anxious to see Christendom find and express again its true identity. We plead for a change of course on the part of the ecumenical movement so that it is steered again by the authority of the Holy Scriptures as expressed in the confessional foundation of the World Council of Churches.

Such a change would quicken the movement and win back the confidence of many who have been concerned and disturbed by the developments of recent years. We believe that God's wisdom which comes from his heavenly mind and infinitely spacious heart is more up-to-date and better meets the need of men today than our own ideas. This wisdom will make men who are transformed by Christ take unexpected and intelligent action for the welfare of humanity. With that perspective we pray that the forthcoming fifth General Assembly of the World Council of Churches may turn to the source of strength which God has opened up to us in Christ, if only we listen to his Word and Spirit.

TAP INCORPORATED WITHIN THE THEOLOGICAL COMMISSION OF WEF

At the Commission's first meeting, held September 8-12, 1975, in London, it was voted to incorporate the ministries of the Theological Assistance Programme under the direction of the Theological Commission which was set up at the sixth General Assembly of the WEF, July 1974. The Commission meetings, chaired by Dr Byang Kato, Nigeria, and Dr Arthur Climenhaga, USA, named Bruce J. Nicholls as Co-ordinator and John E. Langlois as Administrator for the Commission. This decision gives a new dimension and international relevance to the theological involvement of the World Evangelical Fellowship. The Commission will seek to strengthen the work of all evangelical regional associations, theological schools and research centres, and to be a catalyst for theological reflection in the tasks of interpreting Biblical Christianity to a multi-cultural world.

TAP was launched seven years ago, following the fifth General Assembly of the WEF in 1968, and the first issue of THEOLOGICAL NEWS was published May 1969. Since then three Third World evangelical theological associations have come into being, namely, the Latin American theologians, TAP.Asia (renamed as the Asia Theological Association, January 1974) as an autonomous all-Asia structure, and the Theological Commission of the Association of Evangelicals of Africa and Madagascar. TAP has sought to be a service agency to these structures as well as individuals and groups in other parts of the world. The Evangelical Theological Society of North America, the Theological Commission of the Australian Evangelical Fellowship, and the proposed European Fellowship of Evangelical Theologians, represent other regional bodies which WEF would seek to serve.

The London consultation decided to expand the membership of the Theological Commission to 25-30 members to give adequate representation to all regions, to reflect the wide spectrum within our evangelical heritage, and to bring together a variety of expertise and churchmanship.

The consultation identified crucial areas in the contemporary theological debate, including the Gospel and Culture, the Church and Nationhood, and Salvation and World Evangelization. An evaluation of the theology of liberation was made by Prof. Peter Beyerhaus. It also surveyed areas of theological education and co-operation that need strengthening. Special attention was given to the needs of research centres and accrediting associations. An international council for accreditation was proposed. Textbook and library needs, the training and financing of faculty and future developments in TEE were also briefly discussed.

The present TAP publications include THEOLOGICAL NEWS, PROGRAMMING and occasional monographs. The Commission voted to continue THEOLOGICAL NEWS as a news service and forum for theological reflection but with greater emphasis on theological content and details of research information drawn from the Commission's Research Information Bank. PROGRAMMING will be renamed THEOLOGICAL educators. Dr Klaus Bockmühl of Switzerland will edit a series of theological monographs of between 30 and 50 pages of contemporary theological issues. A Digest of International Evangelical Theology will be launched by 1977 to reproduce the best articles from all national and specialist journals for the benefit of an international readership. It will also reproduce selected book reviews and abstracts of other significant articles and books.

The Commission has called for an international theological consultation of up to 40 participants for early September 1976 on the theme "Church and Nationhood" with specialist sections on theological excellence, with special reference to accreditation, and on co-operation in the ministries of Theological Education by Extension.

The REPORT of the consultation, including selected papers, will shortly be available from the Guernsey office.



WALDRON SCOTT CALLS FOR INTENSIFICATION OF LAY LEADERSHIP TRAINING IN AFRICA

The WEF General Secretary, Waldron Scott, returning from a recent African tour sees the challenge of leadership development in Southern and Central Africa as formidable. For example, he learned that the Nkhoma Synod of the Presbyterian Church in Malawi, which has more than 2,000 village churches and 300 central congregations, relies heavily on relatively untrained lay leaders for its ministries. Scott also noted that there were few evangelical black Africans in positions of university leadership in South Africa in comparison with others of a more liberal outlook. As a consequence liberal theology is much more articulate within the university system of South Africa. Scott comments in Global Report (published by WEF) "In country after country I met highly qualified young African evangelicals who are being offered scholarships to liberal colleges and seminaries in Europe and North America. Who can blame them for accepting when alternative scholarships to evangelical schools are not available? Consequently it is possible that by the year 2000 the Christian community in Africa - largely the product of two centuries of sacrificial evangelical effort - will be led by non-evangelically trained men".

One of the biggest weaknesses Scott saw in Southern and Central Africa was a conception of the Christian ministry in which the majority of ministers understood their role to be that of doing the work of the ministry rather than equipping the saints to do it (Eph 4:12). "How to train ministers to develop lay leadership ought to be at the top, or very nearly to the top, of our priority list for theological education in Africa. Of course, what applies to Africa is readily applicable in many other parts of the world as well", states Scott.

Note: The editorial of TN January 1972, raised the question of TAP establishing a limited scholarship fund to help approved students in the third world gain the higher training required by their sponsoring churches or schools. Does this need still exist? Should it be for advanced training within one's own continent or to the West, and at what academic level? What are the dangers and difficulties in establishing a centralised fund? In the past TEF have made scholarship grants to evangelicals to study in the colleges of their choice. How far is this still a viable option? The Editor, New Delhi, would welcome readers' comments and suggestions.

AEAM HOLDS ANGLOPHONE THEOLOGICAL CONFERENCE IN NAIROBI

The Theological Commission of the Association of Evangelicals of Africa and Madagascar plan to meet with principals of anglophone theological colleges in Africa, November 21-27, 1975. The main subjects for discussion include: the possibility of forming an AEAM accrediting association, discussion of contemporary theological issues in the African context, the possibility of establishing an anglophone counterpart to the francophone Bangui School, and the establishing of an evangelical theological journal in Africa. Finance is still needed to subsidize the consultation.

WEST AFRICAN UNIVERSITY OPENS A CHRISTIAN RELIGIOUS STUDIES DEPARTMENT

The Rev Dr R.T. France, Librarian, Tyndale House, Cambridge and formerly of the University of Ife - Ife, Nigeria, returns as Senior Lecturer in Christian Religious Studies to the Ahmadu Bello University Zaria in Northern Nigeria, with responsibilities to open the new department, plan courses, establish the library and recruit staff. He would welcome recommendations from evangelicals as to suitable staff preferably Nigerians.

### ATA ESTABLISHES TAIWAN OFFICE

The Asia Theological Association (formerly TAP-Asia) opened its new office in Taipei on 1st September 1975, with the return of Dr Bong Ro, Executive Secretary, from USA where he was visiting professor at the School of Missions Wheaton College. He is being assisted in the office by Miss Sharon Leach and Miss Martha Cho. The office was formerly in Singapore.

Dr Bong Ro reports that the second edition of ASIA THEOLOGICAL NEWS will be published in October 1975, and that the papers and findings of the third TAP-Asia Consultation, Hong Kong, January 1974, have now been published as VOICE OF THE CHURCH IN ASIA. (Price not yet announced). Those wishing to receive these publications should write to Dr Bong Ro, ATA, Box 28-4, Shihlin, Taipei, Taiwan 111, Republic of China. Ro urges that evangelicals in Asia give priority to establishing national evangelical theological societies in every country where these do not at present exist, to the implementation of the ATA accreditation scheme for bible schools and colleges and to more effective co-operation at the national, regional and international levels in theological education.

### LATIN AMERICAN THEOLOGICAL FRATERNITY AS AN OPEN FORUM

The new editor of the English edition of Theological Fraternity Bulletin, J. Andrew Kirk, reviews the raison d'etre of the LATF in Issue No. 3, 1975. He writes, "Its whole purpose is to provide an open forum to stimulate imaginative thinking and creative activity within the context of an eradicable faithfulness to the scriptures and a total commitment to God's call to the church to renew its life and mission in the midst of the continent's present turbulence." The Fraternity which became operative five years ago grew out of the vision of a number of Latin American evangelical theological thinkers who felt the need to respond systematically, positively and in a distinctive Latin American way to pressures which they believed were having a detrimental effect on the growth to maturity of evangelical churches in Latin America. The polarisation within Latin American protestantism between those who wish to interpret the Christian faith almost wholly in terms of a political revolution and those who are either hostile or indifferent to the socio-political implications of the Gospel became increasingly evident in the 1960s. A second pressure was the imposition of cultural accretions to the Biblical Faith by foreign mission agencies. There came a new self-awareness that the form of the message, the manner of its communication and the life-style of the western churches did not permit creative theological thinking by Latin American Christians. Kirk notes "In this sense, protestantism has simply re-enacted for itself in a 100 years the 400 year-old folly of the Roman Catholic Church".

The Fraternity was founded, not to give easy answers to the theological left nor as a reactionary movement to the conservatism of the missionary movement, but more positively "to use afresh the immense resources of biblical revelation for independent thought and action within the specific context of the whole continent in crisis". Samuel Escobar's paper "Biblical Content and Anglo-Saxon Baggage in Evangelical Theology" at the first plenary Conference of the Fraternity, December 1970, set the direction for the new grouping of evangelical theologians.

In order to encourage creativity, full membership of the Fraternity is dependent upon the production of written papers in the researcher's own field of study. These are circulated amongst the members (now numbering nearly 50) for comment and criticism. The most significant are published in monograph form in the Theological Fraternity Bulletin. Through the English edition of the Bulletin articles and monographs can be quickly shared around the world. Opinions

expressed in the articles are those of the author alone. They would welcome comments and discussions, thus enlarging the critical circle of the Fraternity itself.

This issue of the Bulletin includes two articles in the field of psychosomatic integration, which attempt to relate the Biblical text to the practice and responsibility of the Church. There is also a Bible study as a sign of the LATF's commitment to exegetical study of God's Word. Each Bulletin will include a guide to significant books on theology and related subjects written within Latin America. The Bulletin is obtainable from The Editor: Casilla 25, Sucursal 24, Buenos Aires, CF, Argentina. Subscription \$5 or \$2.25 pa.

The editors of TN commend the work of the LATF to its readers. A limited number of copies of "Theology in Latin America" by C. Rene Padilla (TN Monograph No. 5, October 1972) are available from the Editors.

#### LETTER TO EDITOR

Dr Byang Kato replies to Duncan McIntosh's criticism of Dr Kato's report "The Engagement in Lusaka" (TN April/June 1975) - (Letter abbreviated. Ed)

"Concerning your remarks, you were quite frank and I appreciate it. You wanted me to be hard on President Kaunda (of Zambia) but you did not point out the issues that deserved my criticism. Although Kaunda condemned injustice, he prepared his condemnation by a call for forgiveness on the part of Christians. The area where Kaunda implied a departure was on the goals of the church and his reference to Christ as a true Humanist. As a statesman, Kaunda rightly aspires for unity and solidarity within the state. It is up to church leaders to point out the way. In the course of his talk, the President was calm, and sympathetic to the unfortunate situation in Southern Africa. He even shed tears while speaking. Is this not a display of the Christian attitude to human problems?

Contrary to Kaunda's sentimental, solemn appeal for judicious action, Canon Carr, who is supposed to be the mouthpiece of the largest section of the Protestant church in Africa, thundered his condemnation of racism with a vindictive kind of spirit evident in the content and presentation of his address. He called for violence, justifying it from the fact of the death of Christ. The cross is the heart of Christianity and this was a theologian distorting it. How would you expect me to react to such a situation? While I do not approve of everything President Kaunda may say or do, I still commend him highly for his address.

You also speak of JEDP. That is not the leading issue in theology today. At any rate, it is not the issue that really bothers us in Africa. The issues of relativity of revelations, syncretism, universalism, and contextualization are the topics of current interest.

Let me comment on the church of Zaire. I have spent some time in Kinshasa with Dr Bokeleale and other leaders of the ECZ. It is a conglomeration of both liberals and evangelicals ... I can foresee theological problems emerging with which the ECZ will have to grapple. Secularisation of Christianity, for instance, is one issue. I shared this with the ECZ leaders and they appreciated it".

THEOLOGICAL NEWS is the quarterly newsletter of the Theological Commission of the World Evangelical Fellowship. Editor: Bruce J. Nicholls, E-453 Greater Kailash II, New Delhi - 110 048, India. Managing Editor: John E. Langlois, Les Emrais, Castel, Guernsey, Channel Islands, UK.

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TAP RESEARCH INFORMATION BANK/5

I/GB: RESEARCH CENTRES/GREAT BRITAIN

1. Tyndale House (36 Selwyn Gardens, Cambridge CB3 9BA, England). Tyndale House, Established in 1944, specialises in biblical research and related areas, such as semitic languages, ancient near eastern history and archaeology, and Judaica. The centre has residential facilities for 20 researchers and there is an extensive library in biblical studies. No teaching programme is provided since all the students are either PhD candidates of Cambridge University with supervision arranged by it, or scholars on sabbatical leave. The Rev. F.D. Kidner is the permanent warden. The centre is sponsored by the Universities and Colleges Christian Fellowship (UCCF, formerly known as IVF).

The Tyndale Fellowship for Biblical Research, with more than 200 members, links scholars in biblical and related areas. It is administered from Tyndale House, and arranges periodic lectures and study groups.

Tyndale Bulletin, organ of the Tyndale Fellowship, is published annually and contains the Tyndale lectures, etc. It is published by IVP and can be ordered from Tyndale House. Volume 25, published in 1975, is available at £3.

A Bibliographical Guide to New Testament Research, second edition, ed. R.T. France, 1974, is available from Tyndale House, price 30p.

II: CURRENT RESEARCH PROJECTS (Great Britain)

19. D.L. Baker (Tyndale House, Cambridge)  
- The Theological Problem of the Relationship Between the Old Testament and the New Testament (English/1975)
20. Rev W.L. Schutter (29 St. Regis, Chesterton Road, Cambridge, England)  
- Prophetic Elements in the Use of Old Testament Quotations (English/1977)
21. Rev D.A. Carson (Tyndale House, Cambridge)  
- Predestination and Responsibility: Elements of Tension Theology in the Fourth Gospel against Jewish Background (English/1975)
22. Dr R. Bauckham (St John's College, Cambridge, till Oct 1975, then: UBS, Yeotmal - 445 001, Maharashtra, India)  
- Late Jewish and early Christian apocalyptic, with special reference to the interpretation of the Book of Revelation (English/?)
23. D.R. Carnegie (Vinchalez Cottage, St Ouen, Jersey, Channel Islands, UK)  
- Investigation of liturgical material in Revelation, its function in the book as a whole, and its background (English/1977-8)
24. L. McFall (Tyndale House, Cambridge)  
- Critical History of Solutions to the Hebrew Verbal System (English/1977)
25. E. Ball (63 Chesterton Road, Cambridge CB4 3AN, England)  
- OT Redaction and Theology in the Deuteronomistic History (English/1977)
27. C.J.H. Wright (Tyndale House, Cambridge)  
- Family and Property in Ancient Israel (English/1976)
28. M.G.M. Williamson (51 Roseford Road, Cambridge CB4 2HA, England)  
- Israel in Chronicles (English/1975)  
An Examination of the extent of the Chronicler's work, the historical background, and the Chronicler's definition of Israel in the light of this.

29. J.J. Hughes (Clare College, Cambridge)  
- Pneuma as index of covenant fulfilment in Christ (English/1976)
30. P.B. Payne (Cambridge University)  
- Metaphor as a Model for Parable Interpretation, with special reference to Mark 4 (English/1975)
31. Rev W. Grudem (8 St Regis, Chesterton Road, Cambridge CB4 1BY, England)  
- The Gift of Prophecy in I Cor 12-14 (English/1976)
32. K.S. Hemphill (11 St Regis, Chesterton Road, Cambridge CB4 1BY, England)  
- The Development in Paul's Thought Concerning the Relationship between Character and Endowments (with an examination of Rom 12, I Cor 12-14 and Eph 4) (English/1976)
33. Dr V.S. Poythress (Tyndale House, Cambridge)  
- Structural Relations in Pauline Expressions for the Application of Redemption, with special focus on Holiness (English/1976)
34. A. Coppedge (Cambridge University)  
- John Wesley and Predestination (English/1977)
35. J.R. Moore (History of Science Unit, Faculty of Arts, The Open University, Walton Hall, Milton Keynes MK7 6AA, England)  
- The Post-Darwinian Controversies: A Study of the Protestant Struggle to Come to Terms with Darwin in Great Britain and America, 1870-1900 (English/1975)

### III. JOURNALS AND BULLETINS

Partnership - Issue No 1, July 25, 1975, offers news and notes from six continents to encourage the renewal of church and mission. This four-page newsletter is being sponsored by Partnership in Mission (1564 Edge Hill Road, Abington, PA 19001, USA). Free sample copies are available to pastors, missionaries and Christian leaders in their community. The subscription price has yet to be set. No. 1 includes a report on a consultation "Evangelical Literature in the Latin World", held in June 1975 in USA, covering issues of indigenous distribution, authorship and contextualisation of the Gospel. Other details include the establishing of village trading centres by Liberian Christians, and information on an Asian conference on National Christian Music, to be held 11th-14th November 1975 in Chiangmai, Thailand.

Partnership in Mission is a committed fellowship of people who are actively concerned for and engaged in mission and church renewal, and who wish to offer a catalytic ministry in strengthening two-way traffic between Christians of western nations and those of the developing nations (the so-called "Third World"). Through consultations, seminars and the newsletter PIM encourages third world Christians in the process of indigenisation, seeks to help Christians in the West to a more intimate and authentic picture of third world realities, and to apply in their own context and biblical insights and models of ministry and witness that third world Christians have developed.

YUN CH'I-HO

by Donald N. Clark

"YUN CH'I-HO".

by Donald N. Clark



*Occasional Papers on Korea*



*Number Four*



*Edited by James B. Palais and Margery D. Lang*

*Seattle: University of Washington*

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*September 1975*



*Yun Ch'i-ho (1864-1945): Portrait  
of a Korean Intellectual in  
an Era of Transition*

Donald N. Clark

Introduction

The history of Korea from 1876 to 1910 sometimes suggests that the Koreans did surprisingly little to protect themselves from foreign domination. On closer reading, however, it is clear that there were men of vision who tried their best to awaken the Korean leadership and people to the dangers converging on their country. One of these was Yun Ch'i-ho.

The life of Yun Ch'i-ho (1864-1945) spanned the years between the Kanhwa Treaty and the defeat of Japan in World War II, and he saw at close range nearly every important event that took place in Korea during that time. His life touched the crucial issues of his time and his character and personality were molded by the often-conflicting forces that were buffeting his country. He was one of the first Koreans to travel abroad, to become a Christian, and to learn a foreign language. He served as a government official, as a reformer in the Independence Club, as an underground resistance leader, as a social worker, and, at the end of his life, as a defendant against charges of collaboration with the Japanese. How he saw the issues and tried to deal with them in light of a changing value system has implications for our understanding of modern Korea, for few Korean lives reflect the many trials of the Korean nation as does the life of Yun Ch'i-ho. In many ways the story of his life is the story of his people.

*Yun Ch'i-ho as a Reformer*

Family Background and Early Years

Yun Ch'i-ho was born on December 26, 1864, in the village of Sinch'on, in Asan-gun, Ch'ungch'öng province.<sup>1</sup> His father, Yun Ung-yöl, a member of the Haep'yöng Yun clan, was a military official who had passed the higher military examinations in 1856 and was at his second major duty post in Hamgyöng province when Ch'i-ho was born.<sup>2</sup> The family owned land in Suwön and Asan and had a tradition of sporadic officeholding going back to the sixteenth century, and while it had produced no noteworthy officials in the early 1800s, Yun Ung-yöl had set his mind to succeed as a military officer. By 1864 he was on his way to a distinguished public career. If his family was not among the wealthiest in Korea, there was no hardship either, and bright prospects greeted the birth of his first son, Ch'i-ho.

Yun Ch'i-ho's upbringing followed the traditional pattern for children of the yangban aristocracy. His mother, who had had something of a classical education herself, began teaching him to read when he was four. We are told in his biography that from an early age Ch'i-ho wanted to take the civil service examinations and become an official. His goal was to become the governor of Chölla province. From this we can perhaps infer that Ung-yöl's ambitions for his son were at least as great as for himself.

Ch'i-ho's early schooling took place in the local *södan*, and his biography gives a glowing picture of the boy's progress. By the time he was nine years old the family had moved from Asan to their city home in Süng-dong, Seoul. Ch'i-ho was used to the open spaces of the countryside and found the new quarters confining, but he was able to amuse himself by playing in the small backyard with his sister, Kyöng-hüi. Still, his main business lay with his books, and his father tried to minimize distractions for him by sending him to live and study in the home of a neighbor, Kim Chöng-ön. There, we are told, Ch'i-ho read all day and wrote all night. He mastered his schoolbooks quickly, and perhaps he grew a bit overconfident as well, for at the age of twelve he made an impertinent attempt to sit for a lower civil service examination and had to be turned away at the gate. He then set to work on more difficult texts and by the next year had read the *San kuo chih* and the *Shui hu*

*chuan* and had attained a level reached by few of his fellows. In 1879, when he was fourteen, he was married to a neighborhood girl. Except for her surname, Kang, we know virtually nothing about her, and we cannot tell how seriously Yun took his adolescent marriage. We do know that he did not take her with him when he went to Japan, and she is mentioned again in Yun's biography only when the author reports her death in 1886.

In the late seventies and early eighties, Yun Ung-yōl was rising through the military bureaucracy. In 1880 he was assigned to go with Kim Hong-jip to Japan where he helped Lieutenant Horimoto Reizō set up and train the *pyōlgigun*, or "special skill force," then being organized with Japanese advice to become an elite guard for the palace in Seoul.<sup>3</sup> Upon his return to Korea Yun Ung-yōl arranged for his son to go to Japan also, as a student attendant to the *sinsa yuramdān*, the "gentlemen's observation group," dispatched by King Kojong to assess and report on Japanese modernization. Yun Ch'i-ho's specific task on the journey was to act as a personal servant to one of the principal observers in the group, Ō Yun-jung. Thus in May 1881, at the age of sixteen, Yun Ch'i-ho left Korea to begin exploring a world that until 1876 had been kept warily away by a recalcitrant Korean regime.

When the Korean observers completed their mission and returned to Korea they left behind a number of their student attendants. Fukuzawa Yukichi,<sup>4</sup> having had frequent contact with the group, took several of the young men into Keiō Gijuku. The Japanese foreign minister, Inoue Kaoru, arranged for Yun Ch'i-ho to enter Nakamura Masanao's Dōjinsha,<sup>5</sup> where he began to study Japanese. Later on, at the urging of Kim Ok-kyun,<sup>6</sup> Yun also began English lessons privately, exchanging an hour's Korean for an hour's English with a secretary at the Dutch consulate in Yokohama.

Meanwhile Ch'i-ho's father ran into trouble back home. On July 23, 1882, elements of the regular Korean army attacked the palace in Seoul to protest official inattention to soldiers' food and wages and to object to the special status of the *pyōlgigun*, of which Yun Ung-yōl was then recruiting officer.<sup>7</sup> The revolt led to the ouster of numerous members of the Korean reform group and a basic change in the attitude of the Korean government toward China and Japan. The Japanese legation was burned and Minister Hanabusa Yoshitada was forced to flee the country.

Yun Ung-yōl was among those ousted, and he felt obliged to flee to Japan where he stayed with his son in Tokyo until the political situation had settled down in Korea. He returned to Seoul in December.

In April 1883 the first American minister to Korea, General Lucius Foote, stopped in Tokyo en route to his new post in Seoul. He asked Foreign Minister Inoue to help him find a Korean interpreter to take along as a member of his legation staff. Inoue recommended Yun Ch'i-ho who, after a bare three months of instruction, had mastered enough English to communicate on an elementary level. The other applicants could not do as well, and Yun was hired. Foote reported back to Washington: "As interpreter I have engaged the services of a young Korean student who speaks the Chinese and Japanese languages fluently. He is the son of a high official in his own country and was sent here by his government to be educated."<sup>8</sup>

Minister Foote and his party arrived in Korea on June 13, 1883. They found in Seoul a conflict raging between traditional conservatives and a group of reformist officials, many of whom had been to Japan and wanted to adapt Japanese innovations to Korea. Foote knew nothing about internal Korean politics and depended on Yun and his contacts for information. Yun cautioned that the Chinese representatives in Korea would try to prevent establishment of close ties between the American minister and the Korean court. Since Yun's confidences were important, he grew close to both the minister and his wife. When he was not on duty translating he studied English, geography, and history under the Footes' tutelage. On ceremonial and official occasions he stood with Foote in the presence of the king, delighted with the opportunity to be so near the seat of power. But he was not so enamored of the bureaucracy, and, as his remarks to Foote suggest, he was not neutral in his feelings toward the Korean factions of 1883-84. In fact he was a protégé of the reformers, and his contact with them did not cease merely because he was in the employ of a foreign legation. He played a peripheral role in the progressive coup of December 4, 1884. He was associated with the planners<sup>9</sup> and attended at least one meeting where plans were being laid for the coup.<sup>10</sup> He had arranged for the coup leader, Kim Ok-kyun, to meet the American minister, and Kim had been entertained at the U.S. legation several times.<sup>11</sup> He was present, with Lucius Foote, at the banquet where the violent attack occurred. And



his father, Yun Ung-yŏl, was given a post in the short-lived reform cabinet established by the coup.

When the coup was undone after three days and the reform cabinet had fallen, Yun Ung-yŏl was banished to Nŭngju and the central coup plotters fled to Japan. Yun Ch'i-ho stayed on in Foote's employ but he felt that he was in danger and feared to go out on the streets. Lucius Foote resigned his post the next month, and when he left Korea in January 1885 he took Yun Ch'i-ho with him to Nagasaki. As soon as they reached Japan Yun did two things he had never done before: he bought a suit of Western clothes and he cut off his traditional topknot. Then, carrying a letter of introduction from Lucius Foote to the U.S. consul-general in Shanghai, he said goodbye to the minister and his wife, boarded a China-bound steamer, and began his life in exile. He was twenty years old.<sup>12</sup>

#### Education Abroad, 1885-94

Yun Ch'i-ho arrived in Shanghai in early February 1885. His sadness at leaving Korea was somewhat offset by his impressions of the Chinese city and the excitement of travel. Shanghai in 1885 was a European city in many ways, more modern and active than Tokyo, and a world apart from Seoul. When he had presented himself at the American consulate Yun took several days just to walk around and become accustomed to his new surroundings.

American officials in Shanghai put Yun in touch with Young J. Allen, the director of the Anglo-Chinese College, a school sponsored by the American Methodist Episcopal church, South.<sup>13</sup> After talking with Allen, Yun enrolled in the college and began studying mathematics, chemistry, and English. Two years of unsystematic study had given him a basic English vocabulary, but he still needed practice with grammar and the spoken tongue. In Shanghai his English improved rapidly.

The most important development in Yun's life at the Anglo-Chinese College was his conversion to Christianity, in March 1887. His declaration of faith on that occasion is one of the best-known documents in Korean church history.<sup>14</sup>

By 1888 Yun had completed the college English course and he was ready to graduate and go home, but conditions in Korea had not

changed. Persons connected with the 1884 coup were still being sought for punishment. Yun's father was still in exile in Nŭngju, and Yun was obliged to seek his future in other quarters. Young J. Allen suggested further study in America and helped him out by introducing him to American Methodist officials and arranging for his admission to the theological school at Vanderbilt University on a church scholarship.

Yun Ch'i-ho's American college career began in November 1888 when he arrived in Nashville. At Vanderbilt he studied theology, English, and speech, spending a happy year in the company of professors whom he admired, on a campus whose atmosphere he enjoyed. But he tired of having to explain the most rudimentary facts about his native country, to point out, for example, that Korea was not a part of China or Japan. He would stress whenever he spoke in public that Korea had its own distinct civilization that deserved recognition and protection from the international community.

Yun kept a diary from 1883 onward, and at Vanderbilt he abruptly started making entries in English, judging that his Korean vocabulary was "not rich enough to express all that I want to say." The diary reflects the breadth of his intellectual activity; his reading of history, his troubled thoughts on racism in America, and his often despairing assessments of Korea's future. One finds a strong American Protestant orientation in his private writings, and his religious ideas seem to have evolved in ways that are remarkable for their conformity to American middle-class values. He seems at times to have made a conscious effort to become like his American classmates in his philosophy. Yet there were times when he was critical of his American environment. He was particularly offended by racial attitudes in the Christian church: "I heard a young man say he would sooner pull down his church than to admit a colored member to the congregation," he wrote. "How is this prejudice compatible with the boasted civilization, philanthropy, religion of this people?" But he saved his most vitriolic language for the Korean regime from which he had escaped four years before, calling the king's councilors an "abominable gang of cut-throats."<sup>15</sup>

During this period in his life Yun was constantly exposed to the American missionary movement, and he got caught up in its spirit. He thought that a strong Christian church could pull Korea out of its back-



wardness and corruption, and to this end he campaigned among mission-conscious Americans for funds to start a Southern Methodist mission in Korea. When he left Korea in 1885 there had been only one missionary, a Presbyterian doctor. A few others had come in the intervening years to start evangelistic work. By 1890 Yun thought the time had come for the Southern Methodists to establish at least a mission school.<sup>16</sup> That year he transferred to Emory University near Atlanta, and at the end of his graduate studies there in 1893 he presented a gift of two hundred dollars, his savings from honoraria on his speaking tours, to W. A. Candler, the president of Emory, as the nucleus of a fund with which to endow a Methodist school in Korea.<sup>17</sup>

Yun left Emory in 1893, arriving back in Shanghai November 14 to await permission for reentry to Korea. He took a temporary job as an English teacher at the Anglo-Chinese College and in March 1894 married a Chinese teaching assistant named Nora Ma, a match contrived by Yun's mentor, Young J. Allen. Their first child, Nora, was born in Shanghai the following New Year's Eve. Three more children arrived in the next few years: Allen, Candler, and Helen, all born in Korea.<sup>18</sup>

#### Yun's Return to Korea

The political changes in Korea related to the Sino-Japanese War of 1894-95 made it possible for Yun Ch'i-ho and his family to take up a new life in Seoul, settling into a new house in the Yak-hyön district of the city just outside South Gate. Yun took special encouragement from having friends in the new government, which was publicly committed to reform, and from his father having been allowed to come back to Seoul. A father-son audience was granted by King Kojong upon Yun Ch'i-ho's arrival from Shanghai, and the king offered Ch'i-ho an appointment as a cabinet secretary—accepted on the spot.<sup>19</sup> In April Yun was made vice-minister of education; in July he was transferred to be vice-minister of foreign affairs.

The chain of events leading to the assassination of Queen Min in October 1895, and the king's escape to the Russian legation two months later did not involve Yun Ch'i-ho directly. He kept his distance, observing and deploring Korea's extreme weakness in the face of Japanese aggression and Russian interference. He foresaw warfare between

Russia and Japan if a *modus vivendi* between them could not be found. Yet he also believed that if Korea used her best minds, ways could be found to protect her independence. Through these months and years Yun considered the apparent futility of trying to arm Korea without first raising the political consciousness of the people. He believed from the beginning that education must receive the highest priority, that if the Korean people could be made aware of the stakes political action would follow and imperialism would be held at bay. Faith in popular education as the foundation for political strength was an idea then circulating among reform elements in China, and we can assume that Yun's inspiration came not only from his contact with Western ideologies but also from his contact with Chinese thinkers such as Chang Chih-tung and Liang Ch'i-ch'ao, whose ideas he must have read in China. Yun received reappointment to the second spot in the Education Ministry in February 1896, which he saw as a precious opportunity to guide a new Korean emphasis on education. But it was not to be. Within a month he was reassigned, this time as secretary to Min Yöng-hwan's embassy to the coronation of Czar Nicholas II, in Moscow.<sup>20</sup> He did not return to Korea until January 1897, and then he did not rejoin the government in any policy-making capacity. He spent the next phase of his career in opposition to the establishment and in bringing to fruition his plans to establish a Southern Methodist mission in Korea by giving American missionaries land for a church and school.<sup>21</sup>

#### Yun Ch'i-ho in the Independence Club

Upon his return home from Russia and Western Europe in 1897, Yun Ch'i-ho found that reformist ideas had found a home in the Independence Club (Tongnip hyöphoe), an association of young officials and intellectuals organized by Sö Chae-p'il. Sö Chae-p'il had been implicated in the 1884 coup and had spent a decade in exile in the United States, absorbing Western political ideas while obtaining a medical education. Sö was pardoned in 1894 and returned to Korea as a government advisor. In April 1896 he founded a small newspaper called *The Independent*, printed partly in English and partly in the Korean *han'gül* script. The paper's editorials stressed reform in farming, education, public safety, and sanitation, but most of all in government, where Sö demanded

popular elections for local officials.<sup>22</sup> His ideas attracted a number of younger bureaucrats and in 1896 they formed the Independence Club. They met at Sō's invitation to discuss projects that might be carried out as public examples of self-reliance and development. One of their first accomplishments was the erection of a monument to Korean independence, a stone arch built on the side of the "Gate of Welcoming Blessings" where Korean officials once welcomed Chinese envoys. The club met regularly to discuss political reform, sponsored educational and cultural events, and published a monthly public affairs magazine.<sup>23</sup>

When Yun Ch'i-ho first encountered the Independence Club he expressed doubts about it. Writing in his diary on July 25, 1897, he observed:

The club is a farce. It is a conglomeration of indigestible elements. There are Yi Wan-yong and his gang for the time being by some sort of mutual interest. Then there are Tai Won Kun-ites, Russianites, Japanites, royalites, and oth-erites. Each gang group themselves about here and there and an outsider, like myself, finds himself out of place.<sup>24</sup>

But he soon found his place and became active in the club's work, serving on the editorial board and rising quickly to a key position in the leadership.<sup>25</sup>

Relations between the government and the Independence Club were cordial at the beginning, and the membership swelled as numerous officials, some holding cabinet rank, joined the club. The king himself showed his favor by donating part of the money to build Independence Arch. Sō Chae-p'il was an effective spokesman and promoter and as long as the club seemed preoccupied with putting up memorial arches and street lights and building parks, occasional political comments by Sō were tolerated easily. But before long Sō openly declared his opposition to the bureaucracy and its policies, alleging corruption and stupidity, denouncing the government's pro-Russian stance in foreign affairs, and condemning the "swarms of self-seeking memorialists" around the throne.<sup>26</sup> Under his own by-line he published provocative proposals for administrative reform suggesting, for example, that two thirds of the civil service should be dismissed to save money, since the remaining third could do the same amount of work.<sup>27</sup>

In contrast to Sō's reckless denunciations of bureaucrats high and low, the club took pains to express support for the throne. Maintenance of this posture of loyal opposition was a special concern of Yun Ch'i-ho, who summarized the club's view of the king as leader of the Korean polity at ceremonies celebrating Kojong's birthday in 1897:

The nation signifies the king, the government, the people, and the territory. Koreans must understand that His Majesty, whose birthday they are celebrating, is their own king and ruler; the council of state and other departments are their own government.<sup>28</sup>

The Independence Club supported Kojong's elevation from king to emperor in October 1897, and Yun wrote a careful explanation of the political symbolism of the move for the benefit of the foreign community in the English-language *Korean Repository*.<sup>29</sup>

The Independence Club had its enemies, and one of the first was Alexis deSpeyer, the hot-tempered Russian minister, who objected to *The Independent's* stand against Russian concessions in Korea. DeSpeyer was especially piqued when the club rallied enough support within the government to block the lease of Deer Island (Chōryōng-do) in Pusan harbor to Russia as a coaling station. Early in 1898 the club held public meetings to demand the withdrawal of the Russian military and financial advisers and was instrumental in ending direct Russian involvement in Korean affairs.<sup>30</sup>

The Independence Club's opposition to Russia at a time when the government's policy was to welcome Russian help accelerated the withdrawal of cabinet ministers and other high officials from its ranks. This defection, which had begun slowly after Sō Chae-p'il's first attacks on the bureaucracy in his newspaper, grew into a stampede when the king let it be known that he was concerned about the extent of the club's influence. Former club members joined conservative officials to oppose the club and pressure against Sō began to build early in 1898. He was dismissed from his post as adviser to the government in May and left Korea shortly after that. Yun Ch'i-ho succeeded him as president of the club and editor of *The Independent*.<sup>31</sup>

Yun Ch'i-ho believed with Sō Chae-p'il that an aroused public was Korea's best guarantee of security and that public education was the



key to solving Korea's ills. Yet the two men's approaches differed. Where Sō seemed intent upon transplanting Western institutions in Korea Yun preferred more gradual reform. Sō felt that the bureaucratic system had to be restructured and entrusted to wise and honest men selected by a democratic process that would make them responsive to the people. This was a radical position for the time, and it left Sō dangerously exposed without allies of any consequence. Sō also lacked Yun Ch'i-ho's easy pragmatism, not caring whom he offended, fighting every battle as if it were the last.<sup>32</sup> Yun, on the other hand, while sharing Sō's contempt for corrupt officials, complemented his adopted Western ideals with repeated expressions of patriotic sentiment and loyalty to the king:

For nearly a century past, *seido*, or road to power, was a peculiar institution in Korean politics. Some one of the royal clan or queen's family would, by enjoying the undivided confidence of the king, practically rule the country. . . . Whatever faults the system had, . . . [if] a *seido* became insufferably bad, there was a hope at least that the fall of the powerful minister might bring better things.

But when the cabinet system was introduced in 1895, there was no room for *seido*. . . . His Majesty has been himself the *seido* and the cabinet. A multitude of irresponsible favorites sprang into existence and instead of one *seido* bleeding the country there have been scores of little *seidos* misleading His Majesty, intriguing against each other and squeezing the people. This was the condition of affairs in the spring of 1898.<sup>33</sup>

One of the "irresponsible favorites" was an official named Cho Pyōng-sik, a notoriously venal and reactionary official who opposed the Independence Club. He was known as a flatterer and an opportunist and had been a blatant Russian sympathizer as long as the king was in the Russian legation. His appointment as education minister at that time elicited a furious *ad hominem* attack from Sō Chae-p'il in *The Independent*, and Cho had not forgotten it.<sup>34</sup> In the summer of 1898 Cho was appointed vice-president of the Privy Council, an extremely sensitive

position from which he could have caused the club incalculable damage. The Independence Club demanded Cho's resignation, which request Cho refused. When the king heard of the dispute he summoned Yun Ch'i-ho to the palace to hear his explanation of the club's position and to ask why it was so determined to cause trouble. Yun replied:

The Independence Club was started under the gracious patronage of Your Majesty. . . . As the institution owes its existence to Your Majesty it is quite within Your august prerogatives to dissolve it if You deem it necessary. But if Your Majesty considers the discussions and petitions of the club as indulgent parents regard the importunities of their children; if Your Majesty, being convinced of the loyalty and patriotism of the club, is unwilling to disband the association, the best thing that may be done is to instruct Your Majesty's ministers and officers to carry out faithfully your benevolent intentions for the good of the people, thus giving to the club no cause for complaint. . . .

When we lived in seclusion with our door shut, the ideas of foreign lands did not affect us. But now that our intercourse with other nations is becoming more and more intimate, the progressive ideas of Japan, Europe and America concerning the relations between the government and the people are daily permeating the various strata of society. Whether good or bad, the opinions and sentiments of our people of 1898 are quite different from the opinions of the first year of Your Majesty's reign [1864]. The government ought to take in the new situation in leading the people, and formulating new laws. This alone will insure success to the government and the welfare of the people. Beyond this I have no more to say to Your Majesty.

The king responded:

Even if there were no demands on the part of the Independence Club, the affairs of the government ought to be conducted aright. We shall instruct the officials of the gov-



ernment to discharge their respective duties faithfully. Tell the members of the club to work on in quiet and orderly ways, steering clear of rashness and giving no occasion for foreign interference.<sup>35</sup>

Yun's exchange of views with King Kojong brought about the dismissal of Cho Pyông-sik. Yun himself was appointed to take Cho's place and three other members of the Independence Club were appointed to the privy council with him.

This victory encouraged the club to bolder exploits. Its members took on the reigning court favorite, Yi Yông-ik, who held concurrently the posts of director-general of mines, superintendent of the mint, director of the railroads, and controller of ginseng farms. The club petitioned for his dismissal also, and after a long battle in the privy council he was dismissed.

Next the club turned to Sin Ki-sôn,<sup>36</sup> the justice minister, whose policies included reviving the old modes of punishment abandoned in 1894—torture, quartering, beheading, confiscation of property, and annihilation of criminals' families. An even more bitter battle resulted in his ouster as well. The club also succeeded in blocking the hiring of a foreign bodyguard for the king, a project put forward by the palace legal adviser, Clarence Greathouse.

Yun Ch'i-ho realized that these accomplishments were all negative; in order to provide a constructive side to the club's program he organized a public airing of the issues, town meeting style, at Chongno Square. The meeting produced six points for presentation to the throne:

1. The government and people are not to rely upon foreign aid.
2. All contractual documents with foreign nations are to have the signatures of the state ministers and the president of the Privy Council.
3. Criminals are to be punished only after public trial and proper defense.
4. The king's appointments should be approved by a majority of the cabinet.
5. All fiscal matters should be consolidated under the finance department, and public records should be kept.
6. Laws should be enforced without discrimination.

Kojong accepted all six points on October 30, 1898, and offered a total of twenty-five places on the privy council to representatives of the Independence Club. The choice was to be made by ballot at a club meeting scheduled for November 5.

With no time to lose, the conservatives struck back. Before dawn on November 5 they persuaded the king to order the arrest of seventeen of the club's leaders. The arresting officers also had instructions to kill Yun Ch'i-ho before the king could change his mind. Yun escaped from home only as his wife delayed his would-be murderers at the front door.<sup>37</sup> As dawn broke, Yun learned that Cho Pyông-sik had been reappointed vice-president of the Privy Council. Cho had produced evidence purporting to show that the club had been plotting to overthrow the throne and found a republic. The evidence soon proved to be of Cho's own manufacture, and public outrage at the persecution of the club forced the government to release the prisoners. Street meetings were again called to demand that Cho and his cohorts be punished. On November 21, as Yun put it, "the government decided to solve the problem in a way worthy of Korean statesmanship."<sup>38</sup> A band of hired peddlers attacked a meeting of the club and dispersed the participants.<sup>39</sup> This was the effective end of the Independence Club. King Kojong publicly offered to punish those responsible for the raid and to adopt the club's proposals "gradually." He appointed club members to various posts, including Yun Ch'i-ho as chief justice of the Seoul Court and mayor of Seoul concurrently.<sup>40</sup> He banished a number of the club's opponents and had Cho Pyông-sik arrested. For a time there were more popular meetings led by members of the club,<sup>41</sup> and it seemed that there might be a place in the Privy Council for reformist thought after all. But when the radical members pushed too hard to have their people appointed to key positions, despite Yun's advice that they go slower, the king vented his wrath on the organization. On December 26 the king ordered the dissolution of the Independence Club.<sup>42</sup>

It might be argued that the collapse of the Independence Club was due at least in part to Yun Ch'i-ho's failure to direct it in more constructive ways. It is more likely, however, that no one, except perhaps the king, could have kept a reform organization from being crushed eventually by the weight of vested interest in the bureaucracy. The Independence Club was a superficial phenomenon, a symptom of Korean weakness rather than a remedy for it. It had no effective power base

within Korea; it was primarily a loose association of individuals. It accepted no aid from foreign governments because its guiding principle was "Korea for Koreans." It did not look for support in the dormant Tonghak peasant movement not only because it would have offended the conservatives, but also because it would have been contrary to the enlightened principles of the club to become associated with a backward native religion. The Independence Club, therefore, was in many ways a victim of its own idealism.

When it was over Yun Ch'i-ho looked back on the club with mixed emotions:

Those who hate the club are in full power. Yet I can assure them with a clear conscience that I am not ashamed of having been a member of a society which for the first time in Korean history dared to expose the corruption and wickedness in high places and to teach the downtrodden millions in public that a government is made for the people and not the people for the government. The club may disappear but its principles will live—and work.<sup>43</sup>

#### Yun Ch'i-ho Banished to Country Posts

The ultimate source of Yun Ch'i-ho's protection when the Independence Club collapsed was his father's position as minister of war. Through his intercession Yun was never actually arrested or punished. He was, however, removed from his posts in Seoul and reassigned as magistrate of Wönsan.<sup>44</sup> Yun accepted the assignment in February 1899, knowing that it was a form of banishment, because he felt that it could be turned into an opportunity for political reform in a small region over which he could exercise control.

If Yun felt isolated from the excitement of the capital, he was also free from the corruption of central government officials and the relentless pressures of competing foreign legations. He took bicycle trips in the town and its environs so that he could stop and talk to people along the road. He experimented with town meetings in which he encouraged citizens to suggest how things might be improved. He organized a group of merchants and persuaded them to fund construction of several bridges

in the area so that trade could proceed unhampered during the rainy season. Shortly after arriving he raised funds to begin a school in Wönsan and recruited teachers for it from Seoul. He also helped the Methodist and United Church of Canada missions secure land to open stations.<sup>45</sup>

Yun was in Wönsan a little more than a year on his first tour. During that time his old antagonist, Cho Pyöng-sik, kept close track of his work and from time to time had secret inspectors sent to look for wrongdoing. None was found, but the reports did mention Yun's tendency to be influenced by the people in his district. He was called back to Seoul in 1900, and on June 16, he was transferred to the magistracy at Samhwa (Chinnamp'o).

His approach at Samhwa was much the same as it had been at Wönsan, but he was ordered back to Wönsan in 1901 because his successor there had tried to reinstate the spoils system and had caused a public outcry for Yun's return. He stayed in Wönsan for two more years, working along the lines established in his first assignment. The central government also sent him to other nearby areas to settle disputes when they arose. On one occasion a fellow magistrate in Hamhüng caused a disturbance by confiscating property for his private use. Yun was told to investigate and he persuaded the official to return the land. Yun's biographer calls these two years the happiest of Yun's life.

The government transferred Yun Ch'i-ho to Ch'önan as county chief (*kunsu*) in 1903. The new assignment was a demotion, in effect, because Ch'önan was a smaller place than Wönsan, a mining area plagued by labor problems. The mayor of Ch'önan town had just been killed while attempting to stop a group of miners from seizing the possessions of local farmers. The mines were run by Japanese, and their virtual immunity from prosecution<sup>46</sup> had encouraged an atmosphere of lawlessness in the entire region. Yun restored order by arresting every Korean who broke the law or threatened anyone's life or property and by threatening to arrest the Japanese miners and foremen as well. This display of firmness put an end to the worst trouble.

Near the end of 1903 Yun left Ch'önan to receive his next assignment as magistrate of Muan, in Chölla province, a place even smaller than Ch'önan. But before he could depart the capital the appointment



was rescinded and he was ordered instead to the foreign ministry as vice-minister.

#### Yun Ch'i-ho as Vice-Foreign Minister

The decade from 1895 to 1904 gave Korea its last chance for reform from within. But with the failure of the Independence Club and the collapse of the Tonghak revolt, there ceased to be any organized pressure on the government to put its house in order. The practices condemned so bitterly by Sō Chae-p'il and Yun Ch'i-ho continued. When Yun took office as vice-minister of foreign affairs early in 1904, he found politics in the capital going on as usual, with nascent Japanese power dominating the international scene. Backed by the Anglo-Japanese Alliance of 1902, Japan was clearly on the verge of a decisive move to assert hegemony over Korea and Manchuria by expelling Russia. Yun's assumption of duties in the foreign ministry coincided with Japan's attack on the Russian fleet and the beginning of Japan's extension of direct control over Korea.

When the Russo-Japanese War broke out in 1904, Japan landed troops in Korea and took immediate military control of the peninsula. Military might enabled her to coerce Korea to sign a series of treaties designed to give Japan more and more control over Korean political affairs. The first agreement, signed on February 23, 1904, gave Japan the right to protect Korea from foreign aggression and internal subversion. Korea was obliged to allow Japanese forces to occupy whatever positions the Japanese deemed to be strategic, to accept Japanese advice for improvement of its administration, and not to seek assistance from any other power. In return the Japanese agreed to protect Korea's royal house and to respect Korea's independence and territorial integrity.<sup>47</sup>

In May 1904 the Japanese cabinet and genrō decided to take control of Korean political and military affairs. On August 19, Korea agreed to employ Japanese-sponsored military and financial advisers. On August 22, in a treaty signed by the Japanese minister, Hayashi Gonsuke, and Yun Ch'i-ho, the acting foreign minister, Korea agreed to consult the Japanese government before concluding any agreement, political or economic, with any other power. The treaty stipulated that Korea would employ a diplomatic adviser in the Ministry of Foreign Affairs and that

she would deal with other countries only "after his counsel has been taken."<sup>48</sup>

Yun Ch'i-ho fully understood the import of what he was doing when he signed the treaty, yet as acting foreign minister he felt caught between forces over which he had no control. For years he had warned against the internal weakness brought about by the influence of palace favorites over the king. He was convinced even in 1904 that a strong show of unity in the government could keep Korea out of the hands of either of the competing powers. He was aware, however, that no such demonstration was likely, and that the Japanese were going to be able to carry out their plans for the control of Korea without meaningful Korean resistance. After August 1904 Yun watched developments with a growing sense of despair. As Koreans argued among themselves and the world stood by preoccupied with Japan's impending victory in the war, Korea lost the last vestiges of her independence step by step. Japanese military control tightened inexorably as Japanese gendarmes assumed many police functions. In December 1904 the Korean government agreed to let the Japanese enforce Japanese regulations concerning Korea political activity. Early in 1905 the Japanese took over the currency and management of essential communications services, and in October the Koreans agreed to reduce the size of their army to around 8,500 men.

When the Russo-Japanese war ended in September 1905, Japanese hegemony was unchallenged. Russia renounced all further activity in Korea; the United States, which had mediated the settlement of the war, could not be expected to intervene; and the British, having renewed the Anglo-Japanese alliance, supported Japanese control of Korea as a check against Russian expansion. No other power had sufficient interest in Korea to become involved. All that remained for Japan to do was to conclude a treaty with Korea making her a Japanese protectorate. This was done on November 17, 1905, and despite its seeming inevitability it came as a shock to many of Korea's ruling elite. There were demands that the officials who had negotiated the treaty be punished. Some Koreans resigned in protest or committed suicide.<sup>49</sup>

For Yun Ch'i-ho the protectorate treaty was the crowning blow in a series of personal and psychological tragedies. In February 1905 he had suffered the loss of Nora, his wife of ten years, who had been with him



through all the dangers and satisfactions of his civil service career, who had borne him four children, and with whom he had shared all his hopes and ideals for family and society.<sup>50</sup> Perhaps if Yun had taken the opportunity to retire from politics at that time, he would have avoided becoming identified with the process by which the protectorate was established. But he stayed on in the foreign ministry until it was abolished by the Japanese. Then, discouraged, depressed, and bereaved, he left government service. He was forty years old.

#### *Living in Korea under Japanese Rule*

##### Yun Ch'i-ho and the Enlightenment Movement

Japan did not annex Korea until 1910 but the groundwork for the annexation was laid in 1905, when Korea allowed Japan to establish the protectorate under the control of the Japanese residency-general. From 1905 onward, Japan steadily took over control of more and more functions of the Korean government. King Kojong ruled in name, but it was clear from the outset that the man in charge was Itō Hirobumi, the resident-general, who worked through Japanese officials assigned to the Korean executive departments.

The issue for members of the Korean elite became whether to submit to Japanese rule or to resist it. Many high Korean officials stayed in office for a time by bowing to the Japanese. Many came to tragic ends, discarded by the Japanese and despised by their countrymen after the annexation.<sup>51</sup> Other Korean officials, particularly at local levels, were retained by the Japanese and continued to serve with varying degrees of popularity and success. But the corollary to Japanese rule in Korea in its early phase was the belated awakening of nationalism expressed through the formation of underground organizations, armed revolt, appeals to the international community, and the emergence of an enlightenment movement whose goal was to encourage resistance through education.<sup>52</sup>

After the protectorate treaty was signed, Yun Ch'i-ho returned to Kaesŏng to be with his family, but before long he was drawn back into church-related social work. He became a director of the YMCA and traveled to Japan, Europe, and the United States, representing the

Korean Methodist church at conventions of the World Christian Student Federation. His family life regained a sense of normality when he remarried in 1907.

In 1906 he was persuaded by his old friend from Emory University days, W. A. Candler, to found the Methodist school he had talked about so long, and it opened for classes on October 3, 1906.<sup>53</sup> A Korean teacher was hired to teach Korean the first term, and Yun himself taught English. When the spring term began in February 1907, there were 100 students, 24 of them from outside the Kaesŏng area. An expanded curriculum in the school's second year was made possible by the purchase of textbooks: Korean readers, geographies, English primers, and the Bible in a *han'gŭl* edition. Yun found ample satisfaction in his work with students; he enjoyed being with them and giving them as broad an education as possible in Korea at that time. He led nature hikes and helped the students plant acacia trees on the hills around the school. He spent hours making plans for his school, which he hoped would serve one day as a model for others.<sup>54</sup>

One of Yun Ch'i-ho's important contributions to modern Korean education was his conviction that vocational education should be placed on a par with the humanities. This dual, practical emphasis helped make the Kaesŏng school a unique institution in later years when departments were added for special training in textile manufacture and dairy farming.

Another, less publicized, area of Yun's activity in these years was his part in enlightenment movement organizations. The enlightenment (*kyemong*) movement inherited many characteristics of the Independence Club, although it was larger and more diffuse. *Kyemong* organizations held public lecture meetings and published small magazines through which they taught Korean history and spread information about nationalist movements in other countries.<sup>55</sup> Although Japanese press censorship was not yet in force, they did not often mention Japan or make direct references to plans for organized resistance. Such organizations proliferated rapidly, and there were thirty-six by 1910.<sup>56</sup>

Yun Ch'i-ho belonged to several. He helped to found the Taehan Chaganghoe (Korea Self-Strengthening Society) in 1906 and served as its chairman. In 1908 he helped establish the Sinminhoe (New People's Society). Both groups were organized to disseminate information about

the political situation and to bring the public to an awareness of the need to resist Japanese domination. The Taehan Chaganghoe was disbanded in 1907 by order of the prime minister, Yi Wan-yong. The Sinminhoe, organized more specifically to counteract the pro-Japanese Ilchinhoe (Advancement Society), was suppressed in 1909. Organizations such as the Sinminhoe brought together a number of those who had been active in the Independence Club of the 1890s. Among Yun's associates at this time were Yi Sang-jae and An Ch'ang-ho, both of whom were later prominent figures in the resistance. In 1907 the YMCA, of which Yun was vice-chairman, was ordered to confine its meetings and activities to the Seoul area because of its "illicit organization of branch associations . . . for political purposes."<sup>57</sup> A similar organization, an association of young Methodists called the Epworth League, which by 1908 had become a nationalist front, was broken up by the Methodist church hierarchy out of fear that the Japanese would seek reprisals against the church at large. It is not known whether Yun Ch'i-ho belonged to the Epworth League, though he surely knew many of the people involved in it.<sup>58</sup>

The Japanese suppressed these organizations and exerted pressure upon their members. The Korean members did not resist with violence in most cases, but they did not cooperate with the Japanese either. Trumbull Ladd, who was in Korea in 1907 for some months as a guest of Itō Hirobumi, met Yun Ch'i-ho on one occasion to "offer assistance on matters of education, morality, and religion." At that time Yun was quietly involved in the enlightenment movement and not kindly disposed toward advice from friends of Itō. Ladd came away with a thoroughly negative impression: "Yun exhibited so persistently and adroitly the qualities I had heard described as 'a pessimistic disposition,' and which in the opinion of all who knew him, both natives and foreigners, unfitted him for incurring any of the responsibilities of leadership, as to somewhat hamper rather than assist any efforts in behalf of his own people."<sup>59</sup> Ladd reported what he saw in Korea more or less from a Japanese viewpoint, and it is reasonable to assume that the Japanese shared his low opinion of Yun.

For the first few years after 1905 the Japanese tolerated opposition from men of Yun Ch'i-ho's stature, but the larger resistance movement

posed a more serious problem. While Itō Hirobumi was resident-general Japanese policy was to conciliate wherever possible. But after his death in 1909 at the hands of a Korean assassin events began to move quickly toward annexation, and on August 22, 1910, Korea became part of Japan.

The treaty annexing Korea to Japan ironically brought noble status to Yun Ch'i-ho, for his father was one of those given a baronial title in the peerage ordinance of August 29.<sup>60</sup> The title was Yun Ung-yōl's reward for long service to his king and community, though most Koreans since have interpreted the granting of such titles (there were seventy-six in all, accompanied by large monetary grants) as bribery to prevent respectable opposition to colonial rule.<sup>61</sup> The titles were hereditary and thus presented Yun Ch'i-ho with the embarrassing prospect of becoming a colonial baron under Japanese sponsorship. When his father died on September 20, 1911, Yun would have inherited the title immediately, had he not then been in prison awaiting the trial of the celebrated Korean conspiracy case.

#### The Korean Conspiracy Trial

The Korean conspiracy case grew out of charges that some remaining members of the Korean resistance movement had organized a plot in 1910 to assassinate the new governor-general while he was on an inspection trip, just as Itō Hirobumi had been killed in 1909. The governor-general, Terauchi Masatake, was to be shot upon alighting from his train at Sonch'ōn, North P'yōngan province, on December 28, 1910. The government charged that the plot had failed only because the crowd around Terauchi had kept the assassin from taking proper aim with his pistol. The conspiracy had been discovered when one of the accused plotters confessed while under arrest for another crime.

After a thorough police investigation the procurator of the Keijō (Seoul) Local Court brought action against 123 suspects, and a mass trial began on June 28. Among the accused were the alleged ringleaders, Yun Ch'i-ho, as a representative of the underground Sinminhoe, and Yang Ki-t'ak, former assistant editor of the anti-Japanese *Taehan maeil sinbo*.<sup>62</sup> Among the others indicted were prominent Christians of all denominations. The Japanese had been concerned for some time that



Koreans were joining the Christian church in order to use it as a front for continued resistance. The indictments suggest that the Japanese were putting the church on notice that it was not immune from prosecution because of its foreign contacts.<sup>63</sup>

It is probably impossible to determine the veracity of the charges. Whatever the case the Japanese seem to have used the trial to demonstrate what lay in store for those who had notions of further opposition to Japanese colonial rule.<sup>64</sup> The conspiracy trial was conducted in Seoul in a specially constructed courtroom designed to accommodate all the defendants and up to 200 spectators. The judges wore uniforms, giving the court an atmosphere of military severity that relaxed somewhat only as the trial stretched out over months.<sup>65</sup> Each defendant was examined in turn by the procurator and by Japanese and Korean defense lawyers. Other witnesses were not allowed to testify despite repeated motions by the defense.

Because Yun Ch'i-ho was alleged to be the leader of the conspiracy, the prosecution made its most elaborate case against him. The case began with Yun's well-known participation in the *Sinminhoe* as its president some years before. The prosecution then proceeded to submit statements signed by other defendants in the trial that showed that the *Sinminhoe* had merely gone underground when ordered to disband in 1909 and that it had continued to meet secretly in Seoul and Pyŏng-yang. According to the statements, Yun had chaired a series of meetings at which the assassination plot had been developed, and he had approved the final plans in December 1910. As soon as he learned of Terauchi's proposed trip he had relayed details of the itinerary to associates in Pyŏngyang and had assigned them to carry out the assassination on December 28.

The prosecution based its entire case upon confessions. Many of the defendants had admitted during the investigation that they had been active in the plot. Once on the witness stand they denied the charges and withdrew the confessions, claiming that the police had tortured them or promised their release in order to get them to admit their participation. Several times during the trial defendants offered to show the court the scars left by the police during the interrogations. The judges always declined to look. Yun Ch'i-ho, like the others, claimed his con-

fession was false; he had confessed, he said, in order to absolve the others of guilt, and then only after many long hours of questioning. Yun's two Japanese lawyers argued that he was temperamentally incapable of planning or executing a murder, that he was a Christian who lived by his principles and would not commit murder because it was immoral. They cited Yun's trips to Japan as a student, his long association with progressive forces allied with Japan, and his stand against Russia while in the Independence Club, all to prove that he was not anti-Japanese. He was a realist, they said, who fully understood how futile an assassination would be. It was obvious, they continued, that the confessions had been brought out by torture, forced from exhausted men who feared for their lives. They concluded by noting that since there was no other evidence the charges should be dismissed.<sup>66</sup> Their motion failed.

The judgment of the Keijō Local Court was delivered on September 28, 1912. Sixteen men were acquitted. The remaining 105 were sentenced to prison terms ranging from five to ten years. Yun Ch'i-ho and five others received the maximum sentence.

The conspiracy case was reviewed between November 26, 1912, and February 25, 1913, in the Keijō Appeals Court. Ninety-nine of the defendants were acquitted in this judgment and the remaining six had their sentences reduced; Yun's term was reduced to six years. The date of his release was set for November 24, 1918. The case was heard again in the Taikyū (Taegu) Appeals Court and yet again in the Higher Court of the government-general. Both upheld the earlier verdict.<sup>67</sup>

During Yun Ch'i-ho's time in prison his privileges as a peer and all his civil rights were suspended.<sup>68</sup> He left no record of those four years except for a few hymns that he wrote, and he never spoke even to his children about his life in confinement. A few missionaries were permitted to see him from time to time. R. A. Hardie, whom he had known since his days in Wŏnsan, sometimes took him food and reported back that he was being overworked and underfed and that he lacked sufficient clothing.<sup>69</sup>

In 1914 there was a special amnesty in Korea to mark the death of the Empress Shōken. The conspiracy case prisoners were among those who had their sentences reduced at that time. Then, on February 10,



1914, the emperor, "by reason of his great love and mercy," pardoned the six men and set them free. Word of the imperial pardon reached Yun on February 13 in the form of a notice from the governor-general Terauchi and a formal warning not to become involved in any further resistance activities. The notice concluded with these words:

I believe that Yun Ch'i-ho and his five fellow prisoners are intelligent enough to see and understand [that acts of resistance will be met with sterner measures], and hope that, seeing that they have shown themselves sincerely penitent of their past conduct, they will, after they have been released, not only behave themselves correctly but take up the right cause of life, becoming good and respected citizens in order to respond to the boundless favor shown them by the Emperor.<sup>70</sup>

That afternoon, with his freedom restored and the title he had inherited from his father returned, Yun Ch'i-ho walked out of prison. He was fifty years old.

#### Living with the Japanese

When Yun Ch'i-ho emerged from prison in 1915 he was technically a free man, yet like many of his friends he had to weigh his future course of action very carefully. He had already paid the price for being known as a leader of the resistance movement. Since he knew that if he wanted to accomplish anything further with his life, he would have to stay out of politics for good, he did not rejoin the underground nationalist movement. He did not even participate in the nationwide independence demonstrations of March 1919.<sup>71</sup> Although he was investigated repeatedly over the years by the Japanese police, he did not run afoul of the authorities again.

Yun lived through the entire Japanese occupation of Korea and died in his eighty-first year on December 6, 1945. His last days were unhappy, for like many others he was subjected to widespread accusations of collaboration with the Japanese. He was open to these charges because the Japanese forced his father's title of nobility upon him and even gave him a seat in the House of Peers in April 1945. For thirty

years he walked a political tightrope, and it is likely that he would have come under fire no matter how he had conducted himself. From 1910 onward the question of resistance versus acquiescence or collaboration was a dilemma faced by all Korean leaders.

Such problems were set aside momentarily when Yun regained his freedom in 1915. Naturally enough he spent the first few months in Kaesŏng, surrounded by his wife and children, and he found his strength returning quickly. Before long his family began to grow; by 1928 there were twelve children in all. The family lands in Kaesŏng, Asan, and Wŏnsan, and the fortune left by Yun Ung-yŏl provided for the family's needs. In the next two decades several children went abroad to study: Allen went to Ohio University, Candler and Chang-sŏn went to Emory, and Ki-sŏn studied at the Ueno Music School in Tokyo. Several daughters attended Ehwa Women's College in Seoul.<sup>72</sup> Yun spared no efforts to give his own children the best possible education.

In 1916 he began applying his creative energies to church-related organizations. In May he assumed leadership of the YMCA, which prior to 1916 had been regarded by the Japanese as a subversive organization and had been weakened by factional strife in its leadership. Yun was able to smooth over the internal problems and obtained the government-general's permission to expand into other cities and to begin a rural education program.

In 1922 Yun returned to Kaesŏng to resume work at his school, then called the Songdo Higher Common School. While he had been in prison enrollment had dropped off sharply to 224. By 1921 it had come back up to 953. In the same interval two new classroom buildings were built, a second dormitory was added, and new facilities were installed for a science department, a simple textile factory with power looms, and an electrical generating plant. In 1921 there was a new administration building. Soon after Yun returned to the school as its president, his son Allen returned from the United States to establish a dairy as part of the school's vocational training program. Yun Ch'i-ho set about raising funds and by 1925 he had 50,000 yen in contributions from the government-general's education budget, the Methodist mission, numerous small donors, and himself. He set aside half as a reserve fund and used the other 25,000 yen to build a dining hall, to buy animals for the dairy, to

fund a sports program, and to establish vocational training scholarships. By his sixtieth year, he had built his school into a major institution and made it self-supporting. A year later, 1925, he turned his school over to younger assistants.<sup>73</sup>

Yun Ch'i-ho's influence on education in Korea was felt long after his retirement. He continued to serve on the boards of several schools and colleges, including Ehwa Women's College and Severance Union Medical School, both in Seoul. With friends he established a small publishing firm that financed educational and religious materials, including a translation of the Bible by James S. Gale.<sup>74</sup> He continued on the board of the YMCA. In 1925, with his old friend Yi Sang-jae, he started the T'aep'yongyang yon'guso (Pacific Research Institute), a study group composed of men who wanted to discuss religion, education, and current affairs.<sup>75</sup> He revised and published the translation of *Robert's Rules of Order*, which he had first done back in the days of the Independence Club. He wrote occasional magazine articles giving his view of events in the late nineteenth century, though he avoided writing about anything after 1900. He also wrote from time to time in missionary publications.<sup>76</sup>

In his writings on education Yun again revealed that mixture of Western progressivism and Korean traditionalism that had guided his activities in the Independence Club before 1900. On one hand, though he admitted Confucianism had given Korea its standards of duty and morality, he deplored some of its other effects. "A system of ethics yielding the fruit of agnosticism, selfishness, arrogance, despotism, and degradation of women can not be pronounced a good one. If other countries can make better use of it, Korea is, or ought to be, willing to part with it—the sooner the better."<sup>77</sup> He condemned such traditional concepts as *unsu*, the Korean idea of fatalism, believing that they encouraged Koreans to accept foreign domination. "Until you give up the word *unsu*," Yun once said, "there is no hope. It is nonsense. There is no such thing. Every man is his own *unsu*, and can make of life what he will."<sup>78</sup> As a devout Christian Yun believed that faith in God and belief in the will of God should replace the old Confucian pattern. Yet he saw no point in substituting Western classicism for Chinese. He preferred to stick to the nuts-and-bolts of mechanical and scientific skills, which he

thought Korea needed most. He thought graduates of Western-style schools who emerged with liberal arts degrees faced the same social problems and attitudes as graduates of the old examination system, and he saw vocational training as the antidote:

Fortunately, the kinds of industry which the Korean needs most today are such as can be taught with comparatively little outlay of capital. The simple principles and practical methods of horticulture, or fruit raising, or dairy, etc. can be easily taught and learned. . . . Carpentry, bamboo works, tin smithery, handlooms, shoemaking, candle-making, soap-making . . . are some of the industries which will give many a boy and home something to live on.<sup>79</sup>

His view of women's education, by contrast, carried the idea of vocational training full circle. Rather than advocating schooling that would liberate girls from the prospect of bondage in the home, he criticized the way modern Korean schools stressed literary studies to the detriment of traits desirable in Korean women. A woman's place was strictly in the home:

It has been, and is, my firm belief that it is more useful for a Korean girl to learn, besides reading and writing, to cook and sew well rather than to play on the piano—for the simple reason that she will have far more occasions to cook and sew than to play on the piano in a Korean home. . . . Teach the ahacus more thoroughly than algebra. Cultivate the taste for flowers and pictures rather than waste time dabbling in astronomy and botany.<sup>80</sup>

Such writings reflect the mixture of ideas that guided Yun Ch'i-ho through most of his life. He was progressive and conservative at the same time. To the end he was a man of many paradoxes, and no label is sufficient to characterize his life and contribution to Korean modernization. That he made a contribution is clear from the success of the organizations he helped build: Christian schools, the YMCA, and the Korean Methodist church. He deserves his reputation for moderate leadership during a time when extremists were punished harshly. In his early



years he was a political reformer, at times verging on the radical; later on, his reformist ideas found expression in ways that did not directly threaten the colonial regime. The turning point was the conspiracy trial, which succeeded in demonstrating the capacity of the Japanese to disrupt the lives of persons who tried to subvert it. This lesson, of course, was demonstrated far more forcefully in 1919. Yun's personal answer to the dilemma of resistance versus collaboration was to choose the path of acquiescence and his choice has been the subject of much controversy. Yet the fact remains that he stayed in Korea when other, more vocal nationalists were forced to live abroad where many of the day-to-day problems of living under the Japanese could be avoided. Small wonder that Yun Ch'i-ho looked on with bitter amusement as overseas Koreans came flocking back home after World War II to claim the spoils:

It is really amusing to see some of the self-appointed saviors of Korea and their satellites swagger about everywhere talking big as if they had saved Korea from Japanese militarism. . . . These braggarts talk very much like the silly fly, in a fable, which perched on a running cart and exclaimed that it, by its own power, made the wheels move.<sup>81</sup>

In Yun's view the Korea of 1945 was not really ready for the circumstances that had overtaken it, and in the last months of his life he viewed with growing despair the trend toward demagoguery on one hand and the gloved fist of American-Soviet Occupation on the other. He was concerned that open democracy in Korea would degenerate into chaos or dictatorship:

What Korea needs today is a benevolent paternalism. I wish some strong man would arise who could, with a firm hand and unselfish devotion, keep the demagogues and communists from imposing, on the uneducated and undisciplined masses of Korea, the mere forms and slogans of democracy, on one hand, and on the other, the atrocities and absurdities of communism. We Koreans are not yet politically prepared for pure democracy or radical communism. We are in great danger of

mistaking unbridled license for liberty and brigandage for communism.<sup>82</sup>

Yun Ch'i-ho died in December 1945 and so did not live to see what was in store for his country: continued division, war, and revolution. Yet even in the twilight of his life his thoughts were prescient and deserve to be repeated:

Let us frankly admit and thank the stars that the liberation was a gift. With gratitude and humility let us accept the gift like a lost jewel refund, and try our best not to lose it again. Let us sink all petty personal ambitions, factional intrigues and sectional hatred and pull together for the common good of our suffering country. Korea, from her geographical situation, popular ignorance and factional discords faces no roseate future.<sup>83</sup>

#### NOTES

1. Kim Yōng-hūi, *Chwaong Yun Ch'i-ho sōnsaeng yakchōn* [A short biography of Yun Ch'i-ho] (Keijō, 1934), p. 21 (hereafter cited as Kim, *Yakchōn*).
2. Yi Hui-sūng et al., eds., *Mansōng taedongbo* [Compendium of Korean genealogies], p. A-274-b.4a.; *Han'guk inmyōng taesajōn* [Biographical encyclopedia of Korea] (Seoul, 1967), p. 563 (hereafter cited as HIMTSJ); and Kim, *Yakchōn*, pp. 9-21. Yun Ung-yōl's lineage in the Haep'yōng Yun clan was not particularly distinguished but other lines in the same clan were known for great success in the examinations. In the nineteenth century at least one Haep'yōng Yun married into the royal family (to the daughter of King Sunjo). In the twentieth century the last queen of Korea (Sunjong's second queen) was a Haep'yōng Yun. Yun Ung-yōl's wife was descended from a branch of the royal Chōnju Yi clan.
3. See C. I. Eugene Kim and Han-kyo Kim, *Korea and the Politics of Imperialism, 1876-1910* (Berkeley and Los Angeles: University of California Press, 1967), pp. 33-44 (hereafter cited as Kim and Kim).
4. There is a record of a conversation between Fukuzawa Yukichi and Yun Ch'i-ho in Kim, *Yakchōn*, p. 30, in which Fukuzawa encouraged Yun to study English because America was likely to be important to Korea in the



future. Beyond this there is little to suggest a special relationship between Fukuzawa and Yun except for the influence Fukuzawa exerted upon the Korean reform group in general.

5. See biographical sketch of Nakamura Masanao (1832-91) in *Shakai kagaku daijiten*, 20 vols. (Tokyo, 1968), 14:177-78.

6. Yun acted as interpreter for Kim Ok-kyun on the latter's visit to Japan in 1882.

7. HIMTSJ, p. 563; Yi Kwang-nin, *Han'guk kaehwasa yŏn'gu* [Historical studies of the Korean reform movement] (Seoul, 1969), p. 261.

8. Foote also listed Yun in his formal list of legation staff later in the year: "Mr. [Yun Ch'i-ho] is a young Corean who is studying English under my instruction. He will, with the consent of his government, be permanently attached to this legation as interpreter." Foote to Frelinghuysen, dispatches no. 4 (Yokohama, May 1, 1883) and no. 10 (Seoul, June 29, 1883), in U.S. National Archives, *Dispatches from United States Ministers to Korea*, File Microcopies of Records in the National Archives, 1949, no. 134, reel 1.

9. Yun Ch'i-ho knew Kim Ok-kyun from his student days in Japan, when he had acted as Kim's interpreter (1882). Kim and several other central coup planners held posts in the foreign office where Yun was a minor secretary.

10. He attended a meeting of the planners on November 10, 1884, at Kim Ok-kyun's house. Yi Kwang-nin, p. 242; Itô Hirobumi, ed., *Chōsen kōshō shiryō* [Documents concerning diplomatic relations with Korea], 3 vols. (Tokyo, 1970), 1:439.

11. One such meeting was arranged so that Kim Ok-kyun could meet Robert S. McClay, an officer of the Board of Foreign Missions of the Methodist church in the United States, who was in Korea in 1884 to investigate the possibilities for mission work. Kim wanted to encourage McClay to start work in Korea because he felt it would strengthen the reform party's position. McClay stayed at the U.S. legation a long time, and spoke to Yun on a number of occasions. It is likely that this was Yun's first direct exposure to the tenets of Christianity that later became so important in his life. Kim, *Yakchŏn*, p. 41.

12. Kim, *Yakchŏn*, pp. 48-49.

13. The Anglo-Chinese School was founded in 1883 by Young J. Allen as a mission school designed primarily to teach English and the Chinese classics. In 1885 it was expended and upgraded to college level. Later on it merged with Soochow University. Many of its graduates went on to government posts and into foreign businesses, medicine, and the professions. Jessie Gregory Lutz, *China and the Christian Colleges, 1850-1950* (Ithaca: Cornell University Press, 1971), pp. 34, 69, 495; Warren A. Candler, *Young J. Allen* (Nashville: Cokesbury Press, 1931), pp. 154-55. Allen is known not only as a

missionary educator but also for his contributions in translating and editing Western literature for publication in China. During the American Civil War he was forced to support himself in China by this kind of work. He founded a magazine that grew into an important source of Western ideas and contributed to the ideology of the reform movement in the 1890s. John K. Fairbank, Edwin O. Reischauer, and Albert M. Craig, *East Asia: The Modern Transformation* (Boston: Houghton Mifflin, 1965), p. 364. Allen is also known for the translations he did with John Fryer for the Shanghai Kiangnan Arsenal. Others of Allen's translations are appended to Wei Yuan, *Hai Kuo t'u chih* [Illustrated gazetteer of the overseas countries]. Arthur W. Hummel, ed., *Eminent Chinese of the Ch'ing Period* (Washington, D.C.: U.S. Government Printing Office), p. 851.

14. See text of the declaration in L. George Paik [Paek Nak-chun], *The History of Protestant Missions in Korea, 1832-1910* (Pyongyang, 1929), pp. 156-57.

15. Han'guksa p'yŏnch'an wiwŏnhoe, *Yun Ch'i-ho ilgi* (Seoul, 1973), 1:407, 408, 409.

16. Kim, *Yakchŏn*, pp. 60-62.

17. T. H. Yun [Yun Ch'i-ho], "Thirty Years Ago," in *Southern Methodism in Korea*, ed. J. S. Ryang (Seoul, 1926), pp. 98-99.

18. Candler, *Young J. Allen*, pp. 162-63; Kim, *Yakchŏn*, pp. 67-68. Miss Ma's given name is difficult to pin down. Korean missionary sources refer to her as Louise Mo. Yun's biographer always refers to her as Ma Nora, or simply as Ma Pui. Laura Haygood Yun was named for Laura Askew Haygood, the first director of the McTyeire Home and School for Girls (Shanghai), from which Nora Ma graduated. See Candler, *Young J. Allen*, p. 158, and Charles A. Sauer, ed., *Within the Gate* (Seoul, 1934), p. 33. Her Korean name was Pong-hŭi. The two boys were named for Young J. Allen and Warren A. Candler, respectively, as Yun's way of honoring his two most influential counselors. Allen Yun's Korean name was Yŏng-sŏn, Candler's Kwang-sŏn, and Helen's Yong-hŭi.

19. The post was *Ŭijŏngbu ch'amŭi* (rank 3a). Kim, *Yakchŏn*, p. 80.

20. His rank was *Chungch'uwŏn ŭigwan* (Privy Councillor). Kim, *Yakchŏn*, p. 106. In addition to mission chief Min Yŏng-hwan and secretary Yun, the mission included the Russian expert Kim T'ong-il, secretary Kim Tok-yon, and Min Yong-hwan's personal servant (unnamed). Kim, *Yakchŏn*, p. 101.

21. Ryang, *Southern Methodism*, pp. 15-18. Yun Ung-yŏl donated a thousand yen to the mission school project. Yun Ch'i-ho donated funds for a church meeting house in Koyang and interceded with the magistrate of Kaesŏng to allow the mission to purchase land. Yun obtained the funds to buy land from his maternal uncle, who was a wealthy merchant. Kim Yŏng-hŭi, "A Short Sketch

- of Dr. T. H. Yun's Life," *The Korea Mission Field* 31, no. 3 (March 1935):49.
22. *The Independent*, April 14, 1896. See also Clarence Norwood Weems, "The Korean Reform and Independence Movement, 1881-1898" (Ph.D. diss., Columbia University, 1954), pp. 277-359; Vipin Chandra, "The Independence Club (1896-1898): Its Place in Korean History," (seminar paper, Harvard University, 1971), *passim*; Kim To-tae, *Sō Chae-p'il Paksa ūi chasōjōn* [A short autobiography of Sō Chae-p'il] (Seoul, 1948), pp. 149-66; and Channing Liem, *America's Finest Gift to Korea: The Life of Philip Jaisohn* (New York: William-Frederick Press, 1952), pp. 19-51. See also the editorial, "Korea for Koreans," *The Independent*, April 7, 1896, p. 1. The newspaper was financed by a grant of 5,000 yen raised by Yu Kil-chun shortly before he was forced to flee Korea upon the collapse of the pro-Japanese cabinet in early 1896. The new cabinet honored Yu's arrangements to finance the newspaper.
23. Yun Ch'i-ho, "Tongnip Hyōphoe ūi sijong" [The Independence Club from beginning to end], in *Sunjong Silgi* [Records of King Sunjong's reign], ed. Yun Yong-gu (Keijō, 1926), pp. 57-59; idem, "The Independence Club," *The Korean Review* (hereafter cited as KR) 5 (1898):281-87; and Paek Sun-jae, "Tongnip Hyōphoe wōlbo wa kajōng chapchi" [The Independence Club magazine and domestic publications], *Sasanggye* 13, no. 9 (September 1965):270-79.
24. Quoted in Shin Yong-ha, "Tongnip hyōphoe ui ch'angnip kwa chojik" [Origins and organization of the Independence Club], in *Ch'angchak kwa pip'yōng* 9, no. 1 (Spring 1974):174.
25. Kim, *Yakchōn*, pp. 116-18.
26. *The Independent*, February 16, 1897, p. 1.
27. Philip Jaisohn [Sō Chae-p'il], "Korean Finance," KR 3 (1896):167-68.
28. *The Independent*, August 26, 1897, p. 1.
29. Yun Ch'i-ho, "The Whang-Chei of Dai Han, or the Emperor of Korea," KR 4 (1898):385-90.
30. Weems, "Korean Reform," pp. 360-472; Chandra, "The Independence Club," pp. 29-31.
31. By late 1897 *The Independent* was being delivered to every part of Korea, issues were shared by many readers, and the paper had become an effective means of exposing corruption and misgovernment. KR 4 (1897):472-73.
32. As Homer Hulbert noted, "Dr. Jaisohn was blunt and outspoken in his advice to His Majesty, and it was apparent that the latter listened with growing impatience to suggestions which, however excellent in themselves, found no response in his own inclinations." Homer B. Hulbert, *The Passing of Korea* (New York: Doubleday, Page and Co., 1906), p. 154.
33. Yun Ch'i-ho, "Popular Movements in Korea," KR 5 (1898):465. The

material that follows here is mainly Yun's view of the Independence Club and events surrounding it as expressed in this article, unless otherwise cited.

34. "The new Minister of Justice," wrote Sō, "has a record which would make any denizen of the slums of the world blush to think of. . . . It seems that the government encourages crimes of all kinds and it further shows that flattering, bribes, and servile obedience can frustrate honor, justice, decency, and self-respect." *The Independent*, December 17, 1896, p. 1.
35. *The Independent*, July 26, 1896, p. 1.
36. HIMTSJ, p. 397. Sin Ki-sōn is also remembered for *The Warp and Woof of Confucianism*, a textbook he published while minister of education in 1896. This book heaped abuses upon the "barbarous teachings" of Christianity, on Westerners in general, and on the Japanese, while according China the traditional position of "the center of civilization." The book was soon withdrawn after protests from Western legations. KR 3 (1896):421.
37. Kim, *Yakchōn*, p. 124.
38. Yun, "Popular Movements," p. 468.
39. *Pobusang*, or *pubosang*, "bundle and backload traders," were organized into guilds during the Yi dynasty. These peddlers traveled widely in their trades and had a long tradition of serving the government as gatherers of information about local areas. When the government needed strong-arm tactics it felt free to call upon the guild to apply whatever unofficial force was necessary—thus the attack upon the Independence Club by the peddlers' guild. "The Peddlers' Guild," KR (August 1903), pp. 337-42.
40. *Yijo sillok: Kojong sillok* [Veritable records of the Yi dynasty: The reign of Kojong] (Chosōn Kwahagwōn/Chung Kuo K'o Hsüeb Yüan ed.), 9 vols. (Peking, 1959), 7:158, 165.
41. Yun said that they "acted against sober advice and became careless and imprudent." Some of them offended powerful conservatives yet one more time and were arrested again. Yun, "Popular Movements," pp. 468-69.
42. See Vipin Chandra, "The Independence Club and Korea's First Proposal for a National Legislative Assembly," this volume.
43. Yun, "Popular Movements," p. 469.
44. Material on Yun Ch'i-ho's provincial posts is taken from Kim, *Yakchōn*, pp. 139-55, unless otherwise cited.
45. Richard Rutt, *James Scarth Gale and His History of the Korean People* (Seoul, 1972), p. 32.
46. These were gold mines, originally given to the Americans as a concession and then sold by the Americans to a Japanese company. Japanese citizens in Korea enjoyed the protection of the extraterritoriality clause of the 1876 Japan-Korea treaty (the Kanhwa Treaty). They could be arrested by Korean authorities, but they could only be tried by a Japanese consular court.
47. Text in *Kankoku Tōkanfu* [Residency-General of Korea], *Kankoku ni*



kansuru jōyaku oyobi hōrei [Treaties and laws pertaining to Korea] (Tokyo, 1906), pp. 15–16.

48. Kim and Kim, pp. 121–29. For text of the agreement see Kankoku Tōkanfu, *Kankoku ni kansuru jōyaku oyobi hōrei*, p. 17. For Yun Ch'i-ho's part in the signing see Kim, *Yakchōn*, pp. 165–66, and Yi Sōn-gūn, *Minjok ūi sōmg wang* [The brightness of our nation], 2 vols. (Seoul, 1968), 2:346.

The foreign adviser appointed by the Japanese was Durham Stevens, an American employee of the Japanese foreign office, chosen presumably to lessen the reaction of the other powers to Japanese control. Stevens was assassinated by a Korean in 1907, while he was passing through San Francisco.

49. Among the suicides was Min Yōng-hwan, the envoy whom Yun Ch'i-ho had accompanied to Russia in 1896. Min's suicide note is found in KR 6 (1906):6–7.

Yun Ch'i-ho was not directly involved in the signing of the treaty, though many of his friends were.

50. She died on February 10, 1905, in Severance Hospital and was buried in Seoul's cemetery for foreigners on February 13. Her funeral was well attended by Koreans from all walks of life and by foreign missionaries and members of the diplomatic corps. See note in KR 5 (1905):72, and memorial article by J. R. Moose in *The Korea Methodist*, 1, no. 5 (March 1905):51–52.

51. Not all were corrupt or reactionary. A good many were men of liberal, or at least nontraditional, persuasions. The most vilified after 1910 was Yi Wan-yong, a charter member of the Independence Club, who as prime minister in 1910 put his signature to the annexation treaty. Another was Pak Yōng-hyo, a central figure in the reform coup of 1884. There were others as well. It would be interesting to analyze the decisions of these men, many of whom began at the same point (young students going to Japan with the observation group of 1881), contributed to the reform movement in various ways, and then ended up on opposite sides of the annexation question in 1910.

52. Works on the period of Japanese protectorate include Hilary Conroy, *Japanese Seizure of Korea, 1868–1910* (Philadelphia: University of Pennsylvania Press, 1960), 325–82, where the emphasis is upon Itō's attempt to carry out a moderate policy, and Kim and Kim, pp. 136–218, where the emphasis is upon Japanese objectives and Korean resistance on several fronts. The Japanese public policy was to reform and reorganize the Korean political and economic system so that Korean domestic disintegration would cease and not pose a security threat to Japan by creating a power vacuum. A sympathetic account of Itō Hirobumi's administration in Korea is George Trumbull Ladd, *In Korea with Marquis Ito* (London: Longmans and Co., 1908). A summary of the resistance movement and the Korean king's appeals for help from abroad is Frederick Arthur McKenzie, *Korea's Fight for Freedom* (London: Simpkin, Marshall and Co., 1920). McKenzie's book, together with his earlier work, *The Tragedy*

of Korea (London: Hodder and Stoughton, 1908), are representative of the publications written as part of the international appeal.

53. Candler told him that the fund had increased from Yun's original \$200 to a sufficient amount to begin a school, \$1,500, through interest and additional small contributions. W. D. Lim, "Songdo Higher Common School," in *Southern Methodism*, ed. Ryang, p. 104.

54. T. H. Yun [Yun Ch'i-ho], "The Anglo-Korean School, Songdo," *The Korea Mission Field Magazine* (hereafter cited as KMF) 3, no. 9 (September 1907):145; Kim, *Yakchōn*, p. 198.

55. For the influence of the Independence Club's ideology upon these magazines see Paek Sun-jae, "Tongnip Hyōphoe," pp. 275–79.

56. Japanese policy toward such groups, moving in phases from studied indifference to outright suppression, is examined in Chōng-ik Kim, "The Techniques of Political Power: Japan in Korea, 1905–1910" (Ph.D. diss., Stanford University, 1959). See also George McGrane, *Korea's Tragic Hours*, ed. Harold F. Cook and Alan M. MacDougall (Seoul, 1973), p. 72. There were other groups founded by Koreans to advance the Japanese cause in much the same manner. Of these, the best known is the Ilchinhoe, supported in large measure by Uchida Ryōhei's Kokuryūkai. See Vipin Chandra, "An Outline Study of the Ilchin-hoe (Advancement Society) of Korea," in *Occasional Papers on Korea, Number Two*, ed. James B. Palais (Joint Committee on Korean Studies of the ACLS and the Social Science Research Council, April 1974), and Gregory Henderson, *Korea: The Politics of the Vortex* (Cambridge, Mass.: Harvard University Press, 1968), pp. 67–71.

57. Ladd, *In Korea with Marquis Ito*, p. 38.

58. Sonu Hun, *Minjok ūi sunan: Paek-o in sakōn* [The suffering of our nation: the conspiracy trial] (Seoul, 1955), pp. 118–19. Yi Kwang-su, "Tosan An Ch'ang-ho," in *Yi Kwang-su chōnchip* [Collected works of Yi Kwang-su], 20 vols. (Seoul, 1964), 13:23–39. Yun's biography, published in 1934, omits entirely any discussion of Yun's part in these two organizations. There are chapter headings for them on pages 179 and 180, but in each case they are followed by cryptic notations indicating that 105 lines have been deleted from the *Chaganhoe* chapter and 769 lines deleted from the next chapter, untitled, but presumably dealing with the Sinminhoe. Investigation of Yun's activities in these organizations will have to wait until his diaries are released.

Short sketches of the two organizations are found in Yi Hong-jik, ed., *Kuksa taesajōn* [Historical encyclopedia of Korea], 2 vols. (Seoul, 1963), 1:413, 833. For information on the Epworth League see Paik, *Protestant Churches in Korea*, pp. 167, 339–40.

59. Ladd continues: "It was not, of course, to be expected that a Korean Yang-ban should willingly confess the demonstrated incapacity of the Korean nation for self-government; even less, perhaps, that he should assist the



Japanese in doing for his own people what they never have done, and never could do for themselves. But that intelligent native Christians should take an attitude of passive opposition to offers of assistance on matters of education, morality, and religion from a friendly foreigner. . . simply because that foreigner was the guest of the Japanese Resident-General, shows how characteristic and deep-seated are the obstacles which the official class are opposing to the redemption of Korea." Ladd, in *Korea with Marquis Ito*, p. 39.

However, another observer in the same period who is also noted for his low opinion of the Koreans' ability to govern themselves, George F. Kennan, thought that Yun Ch'i-ho would be an ideal man for the Japanese to appoint as minister of home affairs and supervisor of the national police. Quoted in Andrew Grajdanzev, *Modern Korea* (New York: John Day Co., 1944), p. 36.

60. Government-General of Chōsen, *Annual Report on Progress and Reforms in Chōsen (Korea), 1910-1911* (Seoul, 1912), pp. 18-19. See also C. Kenneth Quinones, "The Korean Nobility List of 1910: A Social and Political Study" (seminar paper, Harvard University, 1971), p. 7.

61. See Ōmura Tomonōjō, *Chōsen kizoku reiden* [Biographies of Korean nobles] (Seoul, 1910), pp. 214-15.

At the time of the annexation Yun Ch'i-ho was given the honorary rank of *Chahōn taebu* (3a), as a symbolic promotion. Kim, *Yakchōn*, p. 208.

62. Government-General of Chōsen, *Annual Report on Reforms and Progress in Chōsen (Korea), 1912-1913* (Keijō, 1914), p. 56. A complete list of the defendants, with age and home town, is found in Sōnu, *Minjok ūi Sunan*, pp. 124-25.

63. Underlying the trial there was an implication of complicity in the plot by American missionaries: Sōnch'ōn was a mission station with a school, and the Japanese maintained that the school's principal, George McCune, had encouraged the plot by preaching a sermon on the story of David and Goliath. McCune and several others were also accused indirectly of collecting and storing weapons in their houses for the conspirators to use. The missionaries in Sōnch'ōn took a deep personal interest in the trial. George McCune was never formally charged in the prosecution's statements but his name was often mentioned in testimony. McCune believed that the charges were false and that the trial was designed to intimidate the church and to force it to accept Japanese rule in Korea. He attended the trial nearly every day, and he arranged for the American editor of the *Japan Chronicle* in Kobe to come to Korea in order to report it for the world press. The daily reports were compiled and published separately, as a book: *Japan Chronicle, The Korean Conspiracy Trial* (Kobe, 1913), 445 pp. Many observers believe that foreign publicity was an important factor in the Japanese decision to dismiss most of the defendants and to reduce the sentences of the rest. On the other hand, seeing what the Japanese were capable of doing to their converts, missionaries who had been careless

in speaking out against the Japanese began exercising more prudence. Missionary relations with the Japanese improved somewhat after the trial.

64. The trial is mentioned in the transcript of a discussion held by Japanese legal professionals with experience in Korea, in 1940. At that time no question was raised about the existence of an assassination plot, but the trial itself seems to have been regarded as something of a debacle. Yuhō Kyōkai, *Chōsen ni okeru shihō seido kindaika no sokuseki* [Traces of the modernization of the judicial system in Korea] (Tokyo, 1966), pp. 110-13.

65. "The proceedings here, though nominally in an ordinary criminal court, are very different from those in Japan proper. For example, the judges do not wear robes as in Japan, but are dressed in a semi-military uniform, with buttons, braid, and epaulettes, and the general appearance of the court is more like a court martial than a civil court." *Japan Chronicle, The Korean Conspiracy Trial*, p. 158.

66. *Ibid.*, *passim*. The speeches of the defense and prosecution are paraphrased in this work, which is the source of the information in the preceding paragraphs. See also McKenzie, *Korea's Fight for Freedom*, pp. 218-38.

67. Government-General of Chōsen, *Annual Report, 1912-1913*, pp. 56-57.

68. Of the two government-general publications during this time giving biographical data on the Korean nobility, neither mentions Yun Ung-nyōl or his heir, Yun Ch'i-ho, although the first compendium of biographies in 1910 mentioned both (see n. 61). Chōsen Sōtokufu, *Chosōn sinsa pogam* (in Korean) [Sketches of the Korean nobility] (Seoul, 1913) and *Mansōng Ilga* (a sort of *Who's Who* in Korea) (Seoul, 1913).

69. J. Earnest Fisher, "Yun: Statesman, Scholar," *Korea Times* (Seoul), August 27, 1972, p. 5. Dr. Fisher was a missionary in Korea for many years and was among Yun Ch'i-ho's American friends.

Interview with Yun Ch'i-ho's daughter, Mrs. Youngi Yun Whisnant, Bronx, New York December 23, 1972.

70. Government-General of Chōsen, *Annual Report, 1914-1915*, p. 48.

71. He was approached in 1919 by Sin Ik-hŭi to help plan for the March First (*samil*) movement. He refused to participate: "I will follow, but only at a distance." Ch'oe Tu-ko, "Yun Ch'i-ho," in *Han'guk inmul taegyŏ*, ed. Pak Sang-yōn, 10 vols (Seoul, 1972), 8:218. Yun was questioned by the Japanese authorities during the investigation of the *samil* movement but he was not held. Yi Pyōng-hōn, ed., *Samil undong pisa* [Secret history of the *samil* movement] (Seoul, 1959), pp. 752-53.

72. Yun Ki-sōn is one of Korea's most famous concert pianists today. Information on Yun's family from Youngi Yun Whisnant, and from Kim, *Yakchōn*, pp. 240-44.

73. Kim, *Yakchōn*, pp. 227-28; Lim "Songdo Higher Common School," pp. 106-12.

74. Rutt, *James Scarth Gale*, pp. 73, 382. The organization was called the Kidokkyo ch'ang-munsa.

75. Ch'oe Tu-ko, "Yun Ch'i-ho," p. 218.

76. For example, see Yun Ch'i-ho, "Hanmal oegyo pirok" [Secret diary of diplomacy in the fall of Korea], *Kaeb'yök sin'gan*, 1, no. 2 (1934):6-13. This article is mainly composed of passages in Chinese from Yun's diary describing the 1884 reform coup.

His translation of Robert's *Rules of Order* was published under the title of *Üihoe t'ongyong kyuch'ik* (Seoul, 1939), 19 pp. Another purely utilitarian work was a Chinese character textbook entitled *Yuhak chach'wi* (Seoul, 1909).

His first-person account of how Methodist work started in Korea is "Thirty Years Ago," in *Southern Methodism*, ed. Ryang, pp. 98-100.

77. "Confucianism in Korea," article attributed to Yun Ch'i-ho in KR (1895):404.

78. James S. Gale, *Korea in Transition* (New York: Board of Foreign Missions, Presbyterian Church in the U.S.A., 1909), p. 114.

79. T. H. Yun [Yun Ch'i-ho], "A Plea for Industrial Training," KMF 7, no. 7 (July, 1911):185-86.

80. T. H. Yun, "A Korean's Opinion on Female Education in Korea," KMF 14, no. 6 (June, 1918):124.

81. Yun Ch'i-ho, "Ruminations of an Old Man, II," memorandum dated October 15, 1945, p. 2.

82. *Ibid.*, p. 1.

83. *Ibid.*, p. 2.

## GLOSSARY

Asan	牙山
ch'amp'an	參判
Ch'önan	天安
Cho Pyöng-sik	趙秉式
Chungch'uwön üigwan	中樞院議官
chungin	中人
Chwaong	佐翁

Dōjinsha
Haep'yōng
Ilchinhoe
Itō Chiko
kabo
Kaesōng
Kidokkyo ch'angmunsa
kizoku (Korean: kwijok)
Kojong
kunsu
kyemong
Ma Nora
Ma Puin
Muan
Nakamura Masanao
Nūngju
Paek Mae-yō
pobosang
pobusang
pyōlgigun
Samhwa
Sinch'on
Sinminhoe
sinsa yuramdān
Sōnch'ōn

同人社
海平
一進會
尹東致昊
甲午
開城
基督教昌文社
貴族
高宗
郡守
啟蒙
馬天人
馬天人
務安
中村正直
綾州
白梅麗
保負商
保負商
別枝軍
三和
新村
新民會
紳士遊覽團
宣川

Sunjong

純宗

Taehan chaganghoe

大韓自強會

Taehan maeil sinbo

大韓每日新報

T'aep'yōngyang yōn'guso

太平洋研究所

Ŭijōngbu ch'amūi

議政府參議

unsu

運數

Wōnsan

元山

Yun Chang-sōn

尹長善

Yun Ch'i-ho

尹致昊

Yun Ki-sōn

尹琦善

Yun Kwang-sōn

尹光善

Yun Po-hūi

尹寶姬

Yun Ung-yōl

尹雄列

Yun Yeng-hūi

尹龍姬

Yun Yōng-hūi

尹瑛姬

Yun Yōng-sōn

尹永善



*S. Moffet*

A DECLARATION  
(A Translation)

The officers of the Presbyterian Church of Korea herein make known the mind (will) of this church about the situation at the present time.

As a church we deeply regret the fact that even though we have already made proposals in writing to the President and shared our views in a meeting with the Premier urging the immediate release of church workers, religious persons and students in prison, this result has not been obtained.

Recently we cannot help being shocked at the fact that church workers and religious persons have often been restricted in their activities, that we have heard remarks by high Government officials concerning the interference and the repression of religious meetings, that acts hindering such meetings have been seen and, even worse, that there have been unjust acts of surveillance of divine worship.

We take a very serious view of these things that have the appearance of religious oppression and even of eradicating (religion) as in non-democratic and dictatorial nations which do not recognize the dignity, the civil rights and the religious freedom of individuals, nor the sanctity of the church; and at the same time looking to the situation in the immediate future, if these kinds of things occur again and deliberate suppression of religion is made known to us, it will of course be a matter of defending our faith. So we make it clear that we will resolutely engage in a church-wide struggle, without yielding any true patriotic feeling, to prevent in the future the impending tragedy of a nation that oppresses religion.

February 11, 1975

Sang Kun Lee, Moderator

The Presbyterian Church of Korea

(NOTE: This statement was made prior to the national referendum and the release by suspended sentence of persons who had been in prison for violating Presidential Decrees of early 1974.)

1975

STATEMENTS ISSUED BY THE KNCC BEFORE THE NATIONAL REFERENDUM: (Translation)

We draw the conclusion that the order suppressing and interfering with Christian meetings in the Seoul area, reported yesterday, is a clear violation of the guarantee of religious freedom in the Constitution. And that this is already put into effect today is nothing more than an official indication of the implicit suppression that there has been. And we do not believe that this is limited only to the Seoul area.

We think that the Government authorities are now deprived of the usual, tangible evidence by which they have claimed that there is no infringement of religious freedom. As the history of the Korean Church shows that many martyrs have given themselves for the sake of religious freedom, so we have received a spirit of self-giving; and therefore we guarantee that we will protest actively, together with those of the same mind in the churches all over the country, and without compromise and in solidarity will seek to maintain freedom for our mission.

February 5, 1975

The National Council of Churches in Korea

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The National Council of Churches in Korea makes known its view about the national referendum as follows:

1. We think that the national referendum is a violation of the Constitution.

According to the present Constitution there are two occasions for a national referendum. First, in keeping with Article 49 of the Constitution, when there is an important national policy decision to be made; and second, when there is a (recommended) change in the Constitution. Outside of these there is no provision for a national referendum.

It is clear that this national referendum is not a change in the Constitution, nor is there as the Constitution says "an important national policy" (decision). This national referendum, as we see it, is a violation of the Constitution for it is a vote of confidence in the existing Yushin Constitution and also the President.

2. We think that the national referendum enlightenment program now in progress is illegal.

We cannot speak for or against the forthcoming national referendum, but the Government officials are mobilizing by employing highly placed, "wise and moral" persons as enlightenment leaders who are actively participating in the enlightenment movement to gain support, even with movies and pamphlets.

3. We think that the mobilization of the Government for this national referendum is unjust.

In this time of economic depression, which threatens the existence and daily life of the citizens, the Government is spending a great amount of money and using many public officials as enlightenment leaders in this effort. One example that has been reported is the mobilization of one person for every 27 voters in the Masan area. It is a great waste of national resources and taxes of the citizens for the purpose of creating a favorable atmosphere, with unauthorized restaurants and many other irregularities.

We declare that we cannot take part in these unconstitutional, illegal and unjust acts. February 5, 1975 The National Council of Churches in Korea.



Korea Times April 4, '75

(第三種郵便物認可)

# Yonsei Suspends Classes; Prexy Tenders Resignation

Yonsei University decided yesterday to suspend classes from today after thousands of its students staged demonstrations denouncing the govern-

ment pressure on the school which resulted in the resignation of university president Park Tae-sun.

Park tendered his resigna-

tion to the board of trustees yesterday after a one-and-a-half month confrontation between the Education Ministry and the university over reinstatement of convicted students and professors.

Shortly after the university president submitted resignation, the students held a rally at the school amphitheater protesting the ministry's pressure to oust the president.



As they attempted to take to the street,

hundreds of riot policemen who were blocking the school gate fired tear gas into the school compound.

The university decided to suspend class in an emergency faculty meeting, but did not announce the decision to the students until late in the afternoon not to stimulate the demonstrating students.

The university's board of trustees had been pressed by the Education Ministry to fire Park in connection with the university's reinstatement decision and Wednesday was the deadline for the board to dismiss him.

The university president told reporters that he signed documents for student reinstatement on March 30 to finalize the readmission of the convicted students and professors.

"I know well the legal and political implications of the student readmission and my resignation," he said. "But it is my firm conviction that a university cannot always keep mum about the educational mission imposed on it."

Meanwhile, Rev. Paul Lee, the board chairman, said yesterday that an extraordinary board meeting would be held in a couple of days to decide on whether the board would accept Park's resignation.

He said the submission of Park's resignation was shocking and the situation had entered a new phase, adding that the university authorities tried to continuously consult with the Education Ministry for a desirable settlement of the student reinstatement.

On Feb. 20, the university announced that it would reinstate two professors and 14 students released under the Feb. 15 presidential order despite an Education Ministry decision not to allow their reinstatement before their pardons.

On March 13, the ministry sent a warning to Yonsei that it would sack university president Park if it failed to repeal its student readmission decision.

On March 18, the ministry requested the Yonsei board of trustees to fire the university president and convicted professor Kim Dong-gil by April 2.

## 7,000 Students Rally On Three Campuses

More than 7,000 students at Yonsei, Seoul National and Sogang Universities staged wild demonstrations on their campuses yesterday protesting what they called government repression of academic and political freedom.

Scenes at Yonsei University in western Seoul were most violent with some 5,000 students clashing with riot police, hurling stones as they attempted to take to the street.

Before the demonstration, they angrily denounced the Education Ministry's pressure on the university in a rally after the announcement of the resignation of the university president, Park Tae-sun.

The students demanded withdrawal of the ministry's "fascistic" education policy and the resignation of Education Minister Yoo Kee-chun.

After the rally, the students tried to break through the school gate, but were held back by riot police who were liberally releasing "pepper fog" toward the students.

Some students managed to slip through the police cordon and scattered clashes with riot police were seen around the university.

About 20 students and 10 policemen were injured.

As night fell, the students moved to the school auditorium where about four hundred of them stayed overnight.

Two thousand students at Se-

oul National University also wildly clashed with riot police in a battle of stones and tear gas at their new Kwanak campus.

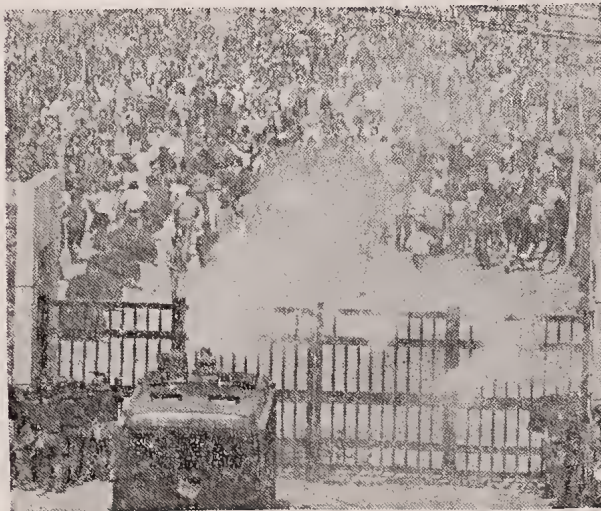
## Ministry Orders Yonsei to Stop Reinstatement

The Education Ministry yesterday ordered Yonsei University to stop reinstatement of convicted students and professors, a ministry source said.

The ministry's order was handed down because it confirmed in an inspection that university president Park Tae-sun had given final authorization for the student reinstatement, Lee Tae-sun, director of the Higher Educational Bureau at the ministry, said.

Commenting on the resignation of the university president, Lee said the ministry would reserve follow-up measures in the wake of his resignation until the university officially reported it to the ministry.

At the same time, the director disclosed that the ministry had received an answer from the university to its March 18 dismissal request for the university president late Wednesday.



Korea Times Photo

A police car shoots "pepper fog" to prevent demonstrating Yonsei University students from coming out of their campus yesterday. The students staged a campus demonstration denouncing the Education Ministry's dismissal request for university president Park Tae-sun, who tendered his resignation yesterday.



1974년 5월 1일 (수) 이 상 근 목사  
 조선 호텔 불림 신학박사 대구제일교회

## 그 나라와 이 나라

< 마태복음 6장 33~34절 >

[너희는 먼저 그의 나라와 그의 의(義)를 구하라 그리하면 이 모든 것을 너희에게 더하시리라]

“너희는 먼저 그의 나라와 그의 의를 구하라 그리하면 이 모든 것을 너희에게 더하시리라” — 이는 그리스도께서 말씀하신 바 산상보훈(山上寶訓)이라 불리우는 유명한 설교의 한 귀절입니다. 그리고 그 뜻은 “무엇을 먹을까, 무엇을 입을까” 하는 현세에서의 잘 사는 것, 즉 “이 나라”의 문제와 하나님의 의(義)를 구하고 하나님의 나라를 구하는 신앙적인 일, 즉 “그 나라”의 문제를 논한 것입니다.

신학가 톨록(Tholuck)은 산상보훈을 가리켜 “하나님의 나라의 대헌장(Magna Charta)”이라 하였습니다. 신앙과 내세의 문제의 기본강령이란 뜻입니다. 그러나 산상보훈은 반드시 신앙과 내세의 문제에 관한 강령은 결코 아닙니다. 가령 인도의 국부(國父) 마하트마 간디(Gandhi)는 비폭력투쟁은 아니었지만 평생에 매일 산상보훈을 읽었고, 그의 생활의 강령이었던 비폭력항쟁(非暴力抗爭)같은 사상은 여기에서 개명되었다고 합니다. 그렇다면 산상보훈에는 현세와 대세에 관하여, 이 나라와 그 나라에 공통되는 심심한 기본원리가 제시된 것으로 보겠습니다.

### I. 오늘의 세계의 문제점

먼저 우리는 이 제목을 염두에 두면서 오늘의 세계의 동향을 분석하여 보겠습니다. 아마 오늘의 세계정세처럼 복잡하고, 혼돈하고, 불안한 때는 인류 역사상 없었던것 같읍니다. 과거 어떤 시대에서는 몇 백년간이나 안정된 역사가 흘러갔읍니다만 현재 우리들은 대년의 정치기상도(政治氣象圖)도 예견하기 어렵게 되었습니다.

저개발(低開發) 지역에서는 생활고의 문제, 심지어 1년에도 수십만명씩이나 되는 아사자(餓死者)의 문제, 선진국에서는 노동쟁의의 문제, 혹은 인종간의 분규, 국제적으로는 각계의 끝없는 반항운동, 국외적으로는 공산주의자의 책동과 침략, 그리고 도덕적으로는 성(性)개방론, 프리 섹스론까지 대두하는 모랄의 타락등, 오늘의 세계는 광풍에 밀려가는 배처럼 방향감각을 잃고 있는 것 같읍니다. 대국(大國)은 대국대로 고민하고, 소국(小國)은 소국대로 허덕이고 있습니다. 파스칼(Pascal)의 말처럼 만인이 한탄하고 있습니다. 왕후도

신하도, 노인도 젊은이도, 학생도 무식자도, 건강하거나 병들었거나 연령과 신분의 차이가 없이 모든 사람은 신음하고 있습니다.

제 2차대전후 패자가 된 독일을 재흥시켜 라인강의 기적을 이룩한 아테나워수상은 이렇게 말하였습니다. “나는 이 먼지 낀 세대에서 받는 칭찬이나 비난에 현혹되지 않는다. 지금부터 오랜 세월이 흐르고, 이 먼지가 가시진 후대에 가서 오늘을 회고하면서 그때 이런 일을 해 주었으면 할 그 일들을 나는 지금 하고자 한다” 고. 실로 현대 세계는 먼지 낀 세대요, 만인은 그 먼지 속에서 한탄하는 세대입니다.

### II. 불안의 원인은 정신상실(精神喪失)에서

그러면 오늘날 위와 같은 세계적 혼돈과 불안의 근본 원인은 무엇이겠습니까? 파스칼은 “인간의 존재자체가 불안이다” 하였습니다. 인간은 단순히 존재하는 것이 아니라 실존(實存)하기 때문에 불안하다는 것입니다. 사르트르(Sartre)는 인간의 자유 선택권에서 불안이 온다고 보았습니다. 하이데거(Heidegger)는 허무와 죽음에서 불안이 온다고 하였고, 키르케고르(Kierkegaard)는 인간의 불안의 원인을 죄(罪) 때문이라고 하였습니다. 이 모든 견해들은 각각 다른 관점에서 보기는 하나 불안의 원인이 보이지 않는 정신에 있는 것을 지적하는 데는 공통되는 것입니다.

제 2차 세계대전을 전후하여 인간의 정신계 또는 사고방식은 크게 변동한 것 같읍니다. 대체적으로 말해 내전이전에는 식민지적이고, 전체주의적이었으나 대전 이후에는 독립적이고 민주적이 되었으며, 대전(戰前)에는 미래적이고 이상적이었으나 전후(戰後)에는 현재적이고 현실적이 되었습니다. 즉 인간성은 전체적이거나 미래적인 환상(Vision)을 잃어버리고, 개인적이며 현실적인 실리만을 추구하게 된 것입니다. 이와 같은 현대인의 사고방식을 대인하는 것이 실용주의(Pragmatism) 철학일지 모읍니다.

가령 국제간의 정치협상을 보면 국가간의 신의(信義)란 것은 실리(實利)앞에 전연 무력한 공문서(空文書)임을 종종 발견합니다. 대국(大國)들은 어제의 동맹이라도 오늘의 실리에 맞지 않으면 현 싹처럼 내어

버리가 일수이기 때문입니다. 같은 현상은 국내적으로도 모든 분야에서 오히려 상식화한 생활방식이 된 듯합니다.

20세기의 위인 슈바이처박사(Schweitzer)는 “현대인의 병리(病理)가 자기사상(自己思想)을 갖지 못한데서 기인한다”고 하였습니다. 실존철학자 하이데거는 “현대인은 고향상실(Heimatlosigkeit)한 백성이다”고 하였습니다. 개인생활에서의 불안, 사회에서의 격동(激動), 국제간에서의 신의상실(信義喪失) — 이 모든 현대의 현상은 결국 인간의 정신 상실증에서 오는 현상인 것입니다. 즉 “그 나라”를 잃은데서 오는 “이 나라”의 혼란인 것입니다.

#### Ⅲ. “그 나라”와 “이 나라”와의 조화(調和)

우리는 역사를 통하여 한 시대가 변명할 때 거기 “그 나라”를 구하는 종교의 문제와 “이 나라”를 구하는 현실의 요구가 잘 조화되고 구비된 실례를 얼마든지 찾을 수 있습니다. 가령 우리나라에서 신라(新羅)가 전성하였을 때 불교(佛敎)를 배경으로 한 화랑도(花郎徒) 정신이 이 겨레의 정신계의 주춧돌이 되었습니다. 유럽 문명의 배후에 그리스도교 신앙이 있었던 것은 주지의 사실이며 영국이 세계를 제패할 무렵 청교도(Puritan)의 신앙이 그들을 지배했던 것입니다.

일견(一見)하면 미래적이어서 이상적인 “그 나라”와 현실적이어서 실제적인 “이 나라”는 서로 모순되고 상충되는 듯합니다. 그것은 분명히 차원 낮은 세계에서 그런 것입니다. 그러나 보다 높은 차원에서 두 가지는 서로 보충하고 조화되어 인간의 이상을 완성시켜 주는 것입니다. 과학자 아인슈타인(Einstein)은 “종교 없는 과학은 불구(不具)요, 과학 없는 종교는 맹목(盲目)이다”고 하였습니다. 그것은 과학뿐만이 아니라 정치에나 산업에나 교육에나 할것없이 인간이 일하는 모든 분야에 공통될 기본 원리일 것입니다.

저는 종교와 현세의 관계에 있어 세가지 형태가 있었던 것으로 관찰합니다. 첫째는 현세 정권이 종교를 탄압한 형태입니다. 가령 독일의 히틀러 정권이나, 일본의 군국주의 또 공산체제를 들 수 있습니다. 그 때 교회는 내적(內的)으로 정화되었으나 종교를 탄압한 그 정권은 멸망하였습니다. 둘째는 그와 반대로 종교가 현세 정권을 지배한 형태입니다. 중세 유럽에서의 교권이 정권을 능가한 시대를 들 수 있습니다. 그 때 교회는 외적으로 팽창하였으나 내적으로는 부패하였습니다. 세째는 두 가지가 서로 돕고 협조하며 조화를 이룩한 형태로 방금 예를 든 바와 같습니다. 그 때 종교는 신성하고 국가는 불안없이 번영하였던 것입니다.

#### Ⅳ. 먼저 그 나라와 그의(義)를

이와같이 “그 나라”와 “이 나라”는 같이 공존(共存)하고 서로 조화되어야 두 가지는 같이 신성하고 번영할 것입니다만 여기서 중요한 것은 “먼저 그 나라와 그의 의를 구하라”하신 점에 있는 것으로 믿습니다. 세상 만사에는 순서가 있고 질서가 있는 법입니다. 가령 집을 건축하는 사람이 아무리 급하다 해도 먼저 기초공사를 하지 않고 지상의 건물을 세우지는 못할 것입니다. “그 나라”를 구하는 튼튼한 정신적 기반 없이는 이 나라의 항구적인 번영을 기대할 수가 없는 것입니다.

또 가령 도시형성(都市形成)의 과정에서 두가지의 형태가 있을 수 있습니다. 첫째는 먼저 길을 내고 그 길

을 따라 집을 지어가는 형태이고, 둘째는 먼저 각자 자기의 집을 짓고 그 집을 따라 길을 내는 형태일 것입니다. 전자의 경우 길도 정연하고 집도 안정되고 항구적 가치를 지닐 것입니다. 후자의 경우 길은 꼬부라지고 언젠가 도시계획 때는 그 길들도 허물어지고 말 것입니다. 먼저 길을 닦는다는 것은 공(公)을 앞세우는 것이고, 먼저 집을 세운다는 것은 사(私)를 앞세운다는 것입니다. 공을 앞세우면 공동 살고 사도 번영하지만, 사를 앞세우면 공이 죽고 사도 결국 폐망하고 마는 것입니다. 이와 같이 먼저 “그 나라와 그의(義)”를 구하여 신앙(信仰)과 공의(公義)가 튼튼히 견지되는 정신적 기반이 있는 곳에 “이 나라”의 항구적인 번영을 더 할 것을 약속하신 것입니다.

#### V. 신앙으로 입국(立國)하고, 신앙으로 국위(國威)를 선양(宣揚)하자

저는 우리 그리스도교 역사를 대관하면서 어떤 신비(神秘)로운 사적계시(史的啓示)를 느낍니다. 팔레스틴 성지(聖地)에서 출발한 그리스도교는 소아시아를 거쳐 서진(西進)하여 당시 로마제국의 영토였던 유럽에 이르렀습니다. 이 지대에서 크게 번창한 그리스도교는 다시 서진(西進)하여 미대륙(美大陸)에 이르렀고 이 지대에서도 역시 대성(大成)하였습니다. 서진(西進)의 물결은 미국을 거쳐 다시 우리 아시아 지역에 이른 것입니다. 제1차대인 성지에는 지금 그리스도교가 거의 쇠잔하였습니다. 제2차대인 유럽, 역시 황금시대는 벌써 지나고 교회는 그 힘을 잃고 있습니다. 제3차대인 미국에도 교회는 여러 문제를 가지게 되었습니다.

이제 제4차대인 극동지역에서 그리스도교는 새 경비를 가다듬어 다시 서진하여 서발명인 성지(聖地)까지 되돌아 갈지 모릅니다. 그리고 이 제4차대에서 우리 한국의 그리스도교는 가장 강력한 교회인 것은 자타가 공인하고 있는 바입니다. 우리의 나라가 번영과 안정을 이룩하고 우리의 교회 또한 모든 문제점을 정리하여 안정과 부흥을 이룩할 때 우리 겨레는 그리스도교를 통해 세계에 크게 공헌할 것을 저는 확신하고 있습니다.

저는 역사를 개관할 때에 역사의 흐름을 이끌어 간 제일가는 지도자들 중에는 적어도 하나님께 대한 신앙 문제에 있어 두 가지 타입이 있었던 것을 발견합니다. 하나는 하나님께 극렬히 반항(反抗)한 형(型)이었고 또 하나는 하나님께 전적(全的)으로 순종한 형(型)이었습니다. 전자의 경우 나폴레옹, 히틀러, 스탈린, 니체 등의 인물들을 들 수 있을 것입니다. 후자의 예로는 로마 콘스탄틴대왕이나 영국의 빅토리아여왕, 미국의 워싱턴이나 링컨 그외에도 많은 철학자들 문학자들 예술가들을 들 수 있습니다. 전자의 경우, 그들은 살아있을 때 많은 백성들에게 큰 고통을 주었고 그들이 죽은 후에도 그 상처는 한참동안 가시지 않았습니다. 후자의 경우는 그들은 생전에 많은 어려움을 겪으면서 국가와 백성을 위해 그들이 죽은 후에는 그 빛은 길이 남아서 실로 여운유장(餘韻悠長)한 바 있습니다.

우리의 존경하는 朴大統領(박정호)하, 우리는 각하께서 한국의 콘스탄틴대왕이 되시기 바랍니다. 한국의 빅토리아나 워싱턴 같은 신앙정치가가 되어 주시기 바랍니다. 그리하여 각하를 중심으로 우리 온 겨레가 단결하여 신앙으로 입국(立國)하고 신앙으로 국위(國威)를 선양하여 세계에 이바지하는 우리 배달민족이 되기를 기원합니다.



THE SEVENTH ANNUAL PRESIDENTIAL  
PRAYER BREAKFAST MESSAGE  
by Sang Keun Lee Th.D.

## His Kingdom and This World

"Seek you first the Kingdom of God, and His Righteousness; and all these things shall be added unto you."

(Matthew 6:33-34)

Mr. President; Mr. Prime Minister; distinguished guests of the cabinet, of the courts, and of the National Assembly; our distinguished guests from countries, and ladies and gentlemen.

It is with a sense of great privilege and honor that I stand here this morning to share my thought with you on the subject of "His Kingdom and This World."

The Bible says in the Gospel according to Matthew: "Seek you first the Kingdom of God, and His Righteousness; and all these things shall be added unto you." This is a passage from the famous Sermon on the Mount given by Jesus Christ. This deals with the problems of This World as related to those of His Kingdom. The former bears on the problem of how to live well on the earth as represented by the questions of what to eat and wear. The latter is concerned with the problem of His Kingdom, namely the matter of religion in our search for His Heavenly Kingdom.

The theologian Tholuck thinks the Sermon on the Mount is the *Magna Charta* of the Kingdom of Heaven. This implies that the Sermon provides the basic principle for faith and afterlife. But I believe the Sermon does not confine itself to faith and afterlife. Let me cite an example. Mahatma Gandhi was not a Christian, but in his lifetime he recited the Sermon on the Mount everyday and his creed of nonviolent resistance is said to have been inspired by this. I think, therefore, the Sermon on the Mount must provide us with basic principles common to life in This World and afterlife in His Kingdom.

### I. The Current Problems in the World.

Now I would like to turn to the current problems in the world.

In the first place, with this theme in mind, let us try to see where the world stands today. Perhaps any other time in the history of mankind have face so complex, confused and uneasy world situation as that of today. We often come across a period or periods when stability had reigned for hundreds of years. Yet, at present, it is difficult even to predict political developments one year ahead.

Developing countries are ridden with their thorny problems of poverty, with millions of people in some of them starving to death, while advanced countries have the problems of their own as may be seen in labor disputes, racial strife, ceaseless pressures coming from various groups from within; machinations and aggression by communists externally, moral corruption as witnessed in sexual permissiveness or free sex. Today the world seems to have lost a sense of direction in a whirlwind of upheavals. Big powers have their worries while small countries suffer their own. As Pascal puts it, all people are lamenting. Princes and commoners, the aged and the young,

the learned and the ignorant, the healthy and the sick are all groaning regardless of their age and status.

Chancellor Adenauer, who played a key role in rebuilding post-War Germany from ruins and in achieving "the miracle on the Rhine," once said: "I will not be flattered or disturbed either by the admiration or the criticism of this dusty generation. Rather I will do what the people, after the lapse of many generations looking back on today, would have liked me to have done in this generation." Truly, the current world is laden with a dusty generation and all the people are grieving in the dust.

### II. The Anxiety from the Lost Psyche.

Now I would like to refer to the problem of the Lost Psyche, the cause of the anxiety of modern man.

Where can we trace the root cause of today's world-wide chaos and uncertainty? To quote Pascal again, "the existence of man in its essence is uneasy." We are uneasy because we are not only unconscious beings but also conscious beings that do exist. Sartre ascribes anxiety to man's inward choice of freedom, Heidegger to *nihil* and death, and Kierkegaard to sin. These notions differ as their points of view differ, but they agree on one thing that uneasiness is derived from our invisible psyche.

The period between the outbreak and the end of World War II saw a drastic change in mankind's mentality or mode of thinking. Generally speaking, in the pre-War period, it was colonialistic and totalitarian while the post-War period was independence-conscious and democratic. By the same token, the pre-War period was futuristic and idealistic and the post-War period actualistic and realistic. In other words, humanity has lost its holy character and futuristic vision and seeks individualistic and practical interests. Thus the way of thinking of modern man has, in a way, been taken over by pragmatism.

In the field of international relations, we often see that faith between nations has been discarded in favor of practical interests. An alliance of yesterday, if not suited for today's interests, is most likely to be cast away as if it were a pair of worn-out shoes. Internally, it seems that this same trend has become so prevalent as to govern our mode of living.

A great man of the 20th century, Dr. Schweitzer, traced the sickness of modern man to the absence of our own thought. Existentialist theologian Heidegger deplored this as the loss of *Heimat* or home. Anxiety in individual life, upheavals in society, the loss of faith in the family of nations — all these modern phenomena have been caused by the lost psyche of man. This can be construed as the confusion of This World created by the loss of His Kingdom.



### III. The Harmony Between His Kingdom and This World.

Therefore, it is fitting for us to reflect on the importance of the harmony between His Kingdom and This World.

We have seen in history that, if a generation prospers, it must be through the harmony kept between religion in search of His Kingdom and the practical requirements in pursuit of This World.

We have many of examples; let me take just one of them from Korean history. When the Silla dynasty was at the zenith of its prosperity, the spirit of *Hwarang* or the Flower Knights inspired by Buddhism became the greatest strength of the Korean mentality.

It is too well-known to reiterate that Christianity threw its mighty weight behind European civilization and Puritanism gave vitality to England when it was dominant in the world.

On the surface, the futuristic and idealistic His Kingdom and the realistic and actualistic This World may seem contradictory and diametrically opposed. This is surely true in a world on a lower level. On a higher moral plane, however, these two supplement each other and harmonize with each other to perfect man's ideals. The scientist Einstein said that science without religion is crippled and religion without science is blind. This is a basic principle which applies not only to science but also to politics, industry, education and to other fields of man's endeavors.

Now, I observe the three patterns in the relationship between religion and this world. The first one is the oppression of religion by the government in power. Hitler of Germany, militarism in Japan and the communist regimes are good examples. In this case, the church became purified internally and the government that oppressed religion could not avoid destruction.

The reverse is the case in the second pattern where religion dominated the government. We can take an example from the medieval Europe when the church seemingly expanded outwardly, but was rotten internally.

In the third instance, we see the two working in unison helping and cooperating with each other. In this case, religion is propagated and the nation prospers, ridding itself of uneasiness.

### IV. First His Kingdom of God, and His Righteousness.

Let me lay emphasis on the need of His Kingdom and His Righteousness first.

As we have seen already, when His Kingdom and This World coexist in harmony, both of them are sanctified and enjoy prosperity. But what is most important here is that we "seek you first the His Kingdom of God, and His Righteousness." Everything has its priorities and order. An example is in the construction of a house. However hasty we are, we cannot erect the building on the surface without first laying the foundation. Without building the firm spiritual basis of His Kingdom, we can never hope for a permanent prosperity in This World.

Let me cite another example. In building a city, we can consider two approaches. First we can build roads and then start constructing houses and so forth. Secondly, each citizen is allowed to build his own house as he likes and then the roads are constructed. The former approach will assure us of the orderly streets and the stabilized house of

permanent value. On the contrary, the latter will obstruct city planning because the winding streets should be straightened and randomly-built houses should be cleared out.

In building roads first, we emphasize the "public good" ahead while unplanned building of houses stresses "individual" interests. If the "common good" comes first, we can get the thrive of both community and its individual members. On the other hand, to over-emphasize "individual good" may lead the community and its members toward ruin.

Thus we see that, we should "seek His Kingdom and His Righteousness" and cement the spiritual basis of faith and public good first, and then This World will be assured permanent prosperity.

### V. Nation-building and Promotion of National Prestige Through Faith.

A general survey of Christianity enlightens me on a certain mystic, historic revolution. Christianity first originated in the Holy Land of Palestine and made its westward march through Minor Asia to Europe in the days of the Roman Empire. It prospered greatly and continued its westward movement to the American continent which also saw its propagation. From there, the waves of the westward movement are now steering to Asia.

In its original home, the Holy Land, Christianity has become almost extinct; in the second region of propagation, Europe, it is long past its golden age and the church has lost much of its influence; and in the third region, the United States, the church faces many troublesome problems.

Now, in the fourth region of propagation, the Far East, Christianity is deeply rooted and may begin its westward movement to the very place of its origin, the Holy Land. It is widely recognized that Christianity in Korea, which belongs to this fourth region of propagation, has the strongest influence. When our nation has achieved prosperity and stability and our church has resolved its problems and gained greater stability and influence, our compatriots will be able to make great contributions to the world through Christianity. I place my complete confidence in this possibility.

Viewing the history of mankind, I see two types of men of leadership who are leading the main stream of history with regard to God and faith. One vehemently opposes God and another completely follows Him. The former includes Napoleon, Hitler, Stalin, Nietzsche while Constantine, the Great of Rome, Queen Victoria of England, Washington and Lincoln of the United States, can be included in the latter to say nothing of numerous other God-fearing philosophers, writers and artists. The former, as they live, brought so much agonies to their people and the wounds they inflicted lingered long after their deaths. But the latter overcome many difficulties fighting for the good of their nations and peoples and finally their achievements are resoundingly admired long after they are gone.

President Park whom we deeply respect! I wish you to become the Constantine, the Great of Korea. I wish you to be such a statesman of faith as Queen Victoria or George Washington. And the entire people of Korea will stand closely together around you, join in our nation-building through faith and promote our prestige through faith and be a proud nation which can make meaningful contributions to the world.

Thank you.



# ASIA THEOLOGICAL ASSOCIATION

(Formerly TAP-ASIA)

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ASIA THEOLOGICAL NEWS MONOGRAPHS

NO. 1

Oct. 1975

## BUILDING THE NATIONAL LEADERSHIP

by

Dr. Bong Rin Ro

Executive Secretary of  
Asia Theological Association

### I. INTRODUCTION

Several months ago a number of stunning political events occurred which changed the course of world history. Secretary Kissinger's step-by-step peace proposals in the Middle East failed. King Faisal of Arabia was assassinated. Portugal, a member of NATO, fell into the hands of Communists. Premier Nol Lon's Khmer government also was taken over by the Communists. After years of perseverance, the Communists finally captured South Vietnam. Pax Americana is being shattered.

In early church history it was Pax Romana which provided the world with Roman security throughout the empire. In the 19th century it was Pax Britanica which saw the British empire stretch from continent to continent and provide the balance of power around the world.

In the 20th century it was the American power which provided security for the free world against the Communist threat. Now we are seeing history repeating itself-- the break up of the powerful American force internationally. The breaking down of the Pax Americana will undoubtedly have profound effects on Christian missions and the church overseas.

TODAY 90% of all missionaries come from the West and 70% of the mission forces are North Americans. I believe there is an intimate relationship between political events and Christian missions. Therefore, we must carefully reassess the present political situation and reexamine our fundamental mission strategies.

### II - CHANGES IN ASIA

POLITICALLY, Asia is heading towards neutralism, socialism and communism. The recent developments in South Vietnam, Cambodia and Laos are already influencing political changes in Thailand and other nations in S. E. Asia. This domino theory which I believe is already in operation will soon spread to affect Malaysia, Singapore, Taiwan and South Korea as well as to other continents.

Another important common phenomenon is the rise of nationalism and resurgence of traditional values. More than 100 nations in the world have received their political independence since 1945. All the nations in Asia except Japan and Thailand have experienced bitter foreign rule. Today all nations in Asia except Hong Kong and Brunei have received their independence. Before it was the foreigners who

ADVISORY COUNCIL: Dr. Peter Beyerhaus (Germany), Rt. Rev. A. Jack Dain (Australia), Prof. Samuel Escobar (Latin America), Dr. Carl F. H. Henry (USA), Rev. Gadiel Isidro (Philippines), Dr. Byang Kato (Africa), Dr. Joon-Guñ-Kim (Korea), Mr. Bruce Nicholls (India), Rev. Iqbal Nisar (Pakistan), Rev. Petru Octavianus (Indonesia), Dr. Le Hoang Phu (S. Vietnam), Dr. John R. Stott (UK), Dr. Susuma Uda (Japan), Dr. I. Ben Wati (India).



controlled the internal as well as the foreign affairs of their colonies. The expatriates regulated the missionary activities. But since independence each nation is controlling its own affairs, including its religious policy and foreign missionary activities. As a result of this self-control, Asian countries are experiencing a resurgence of nationalism and traditional values. This resurgence which derives from chauvinistic, patriotic passion has been expressed in cultural, linguistic and religious ways.

### III - CHANGES IN THE WEST

MY DEEP CONCERN for the changes in Asia, is coupled with an equally deep concern for the changes in the West. Changes in the West have great repercussions in Asia and other continents. Moral decadence, lack of discipline, the breakdown of law and order, and economic instability in the West have serious effects in Asia. Asians formerly looked up to the West in admiration for their way of government and ethical, moral principles provided by Christian Church. However, now the situation is different. Asians see American tourists walking on their streets almost naked in their backless and braless dresses. Muslims and Hindus who practically cover their bodies from head to foot look at the barefoot, unkempt American hippie with his long, uncombed hair and wonder if Christianity which they equate with Western culture has any kind of decent ethics. When we visited the National Mosque in Kuala Lumpur, Malaysia, my wife wore a dress which came to just above her knees. It was not a mini-skirt in any way. However, she was asked to don a long, black robe by the mosque official before she was allowed to enter because her knees were showing.

Westerners who turn to Zen Buddhism and Hare Krishna give Asians the impression that the Eastern religions have more to offer than Christianity. Nationals feel that what they have is far better than what the Western culture can offer, even the Gospel of Christianity. The motto throughout Asia today is "import Western technology, but retain national, traditional values."

This lack of discipline and extreme individualism in the West cannot match to the dedication and discipline of Communism. In Singapore we had opportunities to see North Korean movies which are mainly Communist propaganda. One movie which made an indelible impression on my mind depicted 47,000 North Korean Communist youth in a gymnastics and sports demonstration in a huge stadium. Two thousand youth were on the sports field in colorful array showing their prowess in athletic skills and precision marching. We have seen similar performances at American football games. But what went on in the stands with the 45,000 other participants was incredible to the eye. Each participant had several huge flash cards the size of posters in different colors. At a certain signal, each individual would hold up a certain color. The combined effort produced a massive picture to the audience. The pictures produced showed astounding talent and great skill on the part of the Communists. There were about 50 different scenes--waterfall rippling down some rocks, a train running on tracks with smoke streaming out of the engine, flags rippling through breezes, Korean slogans with Communist mottos, a portrait of the President of North Korea, a factory with wheels grinding and people working--all produced by flashing different colored cards in unison. Each individual had to be highly trained and disciplined to flash the right color at the right time or the effect of the combined picture would be totally lost.

My wife and I left the movie totally impressed with this demonstration of Communist skill and precision. The dedication and discipline of communism is no match for the laxity of the West. Many Asians begin to feel that the West has little to offer.



IV - CONSEQUENCES OF CHANGES  
CONCERNING MISSIONS

THE CHANGES IN ASIA and the West will have important consequences concerning Christian missions and the Asian Church.

FIRST, there will be enormous effects on foreign missionary activities. Asian countries will begin to take a politically neutral stance. The gradual elimination of Western influence and personnel will include Western missionaries. Thailand has already asked 23,000 American troops there to move out. The 1800 missionaries in Thailand might soon have to follow suit. Only those who can contribute significantly to the country's growth, for example, those in medicine, science and education, will be allowed to remain temporarily. Malaysia, Singapore, India, Pakistan, and Sri Lanka already have restrictions on missionary activities. With the decline of missionary personnel will come the decline of mission dollars.

The increasing restrictions in certain countries will result in a redistribution of missionary forces. Many missionaries will return home never to return again to the field. Others will be reassigned to fields which are still open. There will be an unequal distribution, a concentration of missionaries in one country while a dearth in another. When there are too many missionaries in one city, there is a danger for the national church to depend on Western missionaries. Consequently the problem of moratorium would become an issue.

SECOND, along with the political uncertainties in Asia will be the mass emigration to the U.S. From South Korea, Taiwan, Hong Kong, the Philippines--all over Asia--the immigration office is flooded with applications for entry to the U.S. From South Korea alone,<sup>2</sup> there are half a million Koreans waiting for entry visas into the United States. Many of those who emigrate will be ministers, Christian laymen, church leaders who will leave a vacuum in their churches. It will be a repetition of Red China, North Korea and Burma when the missionaries had to leave on sudden notice. The President of the Burmese Baptist Convention told me in Rangoon three years ago, "When the missionaries left Burma in 1966, we felt like orphans." When the key national church leaders are lost to the West, the Church is left floundering and groping. What can we do to remedy this situation?

V - SUGGESTIONS FOR  
MISSIONS STRATEGY

THERE NEEDS TO BE a reeducation of Christians on missions strategy. This reeducation starts from mission executives. We no longer accept the past traditional paternalistic attitude. On the mission field now the emphasis is on what the missionary

can accomplish and do. However, the emphasis should be on what the national can do with assistance from the missionary. Mission policy should fit into the national church pattern rather than national churches fitting into mission policy. The urgent task now is to train the national and build up the church by giving the national the place of responsibility and leadership. Our Asia Theological Association sent out a questionnaire to the theological schools in Asia. We received back 64 replies. More than 60% of these schools still had foreign missionaries as presidents. In one country the ten main theological schools all had foreign presidents.<sup>3</sup>

In my travels to theological schools throughout Asia, I noticed that the conservative schools are still mainly controlled by Westerners. Their liberal counterparts have already been indigenized. It is fine to retain our conservative theology, but why must we also retain traditional practices of the past century? Some nationals are saying,

"The churches of Asia, Africa, and Latin America are dominated by Western thought, expectations, institutions, personnel, and funding patterns that they are unable to function with selfhood and integrity as churches in mission."

WE MUST FIND WAYS of retaining Asians in Asia. Training them in the West, particularly in America and the United Kingdom, has caused severe problems of brain drain. For example, America has generously offered excellent education, good job opportunities, a car for every family, a house filled with modern conveniences, and a chance for their children to go through the American school system and eventually enter an American University. What emigrant doesn't gawk at this land of plenty?

So the West is partly responsible for the vacuum of church leaders in Asia. In retaining Asia's talented scientist, doctors, nurses, and teachers, the West has also kept some of Asia's gifted Christian leaders. For instance, the brain drain from Taiwan, according to Chinese government statistics for the last twenty years is 94%. In the United States there are 293 Korean churches with 523 Korean pastors including over 90 churches and 220 pastors in Los Angeles and 38 churches in Chicago. One Filipino church in Chicago has 7 Filipino pastors sitting in its pews during a Sunday morning service. There are 50 Filipino pastors in Los Angeles who are selling insurance. Many Pakistanis and Indians are migrating to America and England. And yet, the western churches are trying to recruit their missionaries for these countries. The avoidance of this brain drain is essential for the growth of the nationals.

Why haven't Asians wanted to return? The attraction of a prosperous and secure life here could be one reason. Another could be the lack of opportunity given to the national. A missionary who had been teaching Christian education in Chinese for many years told my wife one day that she was due for retirement soon. "But what will happen when I retire?" she lamented. "There's absolutely no one to take my place here at the College." Why isn't there some national now being trained to take her place?

At Wheaton College Graduate School there are several Chinese graduating with their M.A. in Christian Education. Chinese is their mother tongue. I am sure that in the years past there have been many more Chinese who've received their M.A. in Christian Education. Why don't they think of returning to Asia? Is it because they feel that the missionary runs the show there? There are many missionaries on the field who are taking the jobs of more qualified nationals. It is not that we do not welcome missionaries. Asia is only 1% Protestant, 1% Catholic, a grand total of 2% Christian. We need all the help we can get. But we need a certain kind of help. We don't want to depend on the missionaries as crutches. We want to stand on our own feet so that when the government orders missionaries out, the Asian church will still be able to function effectively.

I favor the idea of supporting national projects and personnel rather than missionary personnel. If there is a choice of training a missionary on furlough to increase his teaching skills or upgrade his degree or training a national to take his place, I would say put the money in the training of the national. And TRAIN HIM IN ASIA. We are beginning to have evangelically-oriented advanced schools of theology. Three centres for advanced theological studies have recently developed in Asia. Asian Center for Theological Studies and Missions in Seoul, Korea. (Th.M. & Th. D. level), China Graduate School of Theology in Hong Kong (B.D. & Th. M. level) and Theological Research and Communication Institute in New Delhi, India (post B.D. level). At the present time there are numerous B.D. level seminaries in various countries in Asia for University graduates; for example, Union Biblical Seminary, Yeotmal, India, Discipleship Training Centre in Singapore, Asia Theological Seminary in Manila, China Evangelical Seminary in Taipei, and a number of others in Korea, Japan and other countries in Asia. The graduate level theological seminary in Asia will increase in number in the future as the general educational standard among Asians increases.

Training in Asia is less expensive and more relevant to the needs of Asian students. Theological education in the West is often irrelevant to the living situation in Asia. In Western evangelical theological schools, students are busy studying defenses against liberal theologians such as Bultmann, Tillich, and Barth. But most Asians don't have qualms about accepting miracles, supernaturalism and the authority of the Scriptures. Asians don't have to spend so much time answering questions which aren't asked in Asia. Asian students need to concentrate more on answering



questions concerning suffering, poverty, demon-possession, Communism and problems posed by the other living religions. Asia Theological Association is working on a revision in theological curriculum to give priority to Asian issues: Asian philosophy, literature, Asian ethics, religion and Asian history.

VI-CONCLUSION

SUPPOSE THE FOREIGN MISSIONARIES with whom you have been working in your country are given only three more years before the government closes down or severely restricts their work, what will be your reaction to this situation? What should be the foreign missions' short-term goals and priorities? What will be your short-term goals? What will be your priorities? This is not just a theoretical question. It is a real issue facing many Asian churches in the near future.

We must disassociate Christianity with Western culture. Nationals must take initiative to cultivate their own Christian forms of worship and teaching. Nationals must learn how to be independent from Westerners, for example, financially. Independence is needed for the growth of the national church. We don't want to depend on the West. We invite foreign missionaries to work along with us. The task is still tremendous. But we need mutual dependence on each other for a united goal in fulfilling the Great Commission.

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FOOTNOTES

<sup>1</sup>"Status of Christianity, Country Profile: the World," produced by MARC of the World Vision Inc., for the International Congress of World Evangelization (July 1974), p. 5.

<sup>2</sup>A Korean employee at the U.S. Embassy in Seoul reported the statistics to his friend in Chicago, April 1975.

<sup>3</sup>Bruce Nichols and Bong Rin Ro, "Survey of Theological Schools in Asia," for the Second Theological Assistance Program in Asia Consultation in Singapore (June 1972)

<sup>4</sup>Gerald Anderson, "The Significance of the Call for a Moratorium on Missionary Personnel and Funds," The Future of the Missionary Enterprise No. 9 (1974) p.50.

<sup>5</sup>"Korean Churches in the U.S.," The Hankook Ilbo Miju News, a Korean newspaper published in Chicago, No. 201 (May 12, 1975) p.1.

P.S. This paper was originally presented at a Special Missionary Colloquim on May 15, 1975 at Wheaton College, sponsored by CAMEO, the IFMA/EFMA Committee to Assist Missionary Education Overseas, and was printed by the Evangelical Missions in its Asia Pulse, June 1975. With a minor revision Asia Theological News reprints the article.





# ASIA THEOLOGICAL ASSOCIATION

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# ASIA THEOLOGICAL NEWS

October 1975

Vol. 1 No. 2

## Editorial Report

By Dr. Bong R. Ro  
Executive Secretary

New Impetus for ATA with  
New Headquarter Office in Taipei, Taiwan

After five years in Singapore the Asia Theological Association has just completed a move of its headquarter location to Taipei, Taiwan. God has marvelously provided very adequate space of a two-bedroom house and office staff of three persons: executive secretary, Bong Ro, with his assistant, Sharon Leach, and a Chinese secretary, Marta Chiu.

It is almost impossible for me to believe that one year has already passed since my departure from Singapore summer 1974. I attended the International Congress of World Evangelisation in Lausanne and the Sixth General Assembly of the World Evangelical Fellowship at Chateau d'Oex, Switzerland. I then had a time of deputation in Korea for one month before proceeding to Wheaton College Graduate School in the United States where I spent nine months as a visiting professor of missions and Asian Studies. I am deeply grateful to Mr. Foster Donaldson, ATA Cassette coordinator, and Miss Jenny Woon, my former secretary, for carrying on the work of ATA during my absence from Singapore.



ATA Staff

During furlough I made many valuable contacts with mission agencies, local churches and Christian leaders in Asia and the United States. Wheaton has been known as the Protestant Vatican in North America and has several evangelical missionary agencies located there, such as the Evangelical Alliance Mission, Conservative Baptist Foreign Missions, Greater European Mission and others. I had the privilege of meeting many church and mission leaders in this area.

Internationally renowned Christian leaders also passed through Wheaton while we were there: Drs. John Stott, Ben Wati, Carl H. Henry, Eui Whan Kim, John Pao and others. It was also my privilege to speak at a number of theological schools in America such as Moody Bible Institute, Wheaton College, Trinity Divinity School, Northern Baptist Seminary, and Columbia Bible College.

I made three long trips from Wheaton to attend theological and missionary conferences. Last November I attended the Evangelical Theological Society's meeting in Dallas, Texas, where some 200 evangelical theologians gathered together. The delegates extended their invitation to ATA for closer fraternal fellowship and mutual communication. In March I attended the Reformed Missions and the Theology of Church Growth Consultation at Westminster Seminary, sponsored by the Reformed

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We would welcome any information on theological education in your area. Please send comments and suggestions to ATA's office. Asia Theological News may be freely reproduced with acknowledgement.

Churches of North America. In April I also visited Columbia Bible College who helped us financially in 1973 in the production of our TEE filmstrip. It was a real joy to meet many friends in person for the first time with whom I had had previous correspondence through ATA.

It is deeply regrettable that we were not able to continue to publish our Asia Theological News after the first issue. Nevertheless, we expect to produce it every quarter with this issue. We request your kind cooperation for providing any information on the development of theological education in your country.

When I worked in Singapore, I could give only a part of my time for ATA due to my teaching responsibility at the Discipleship Training Centre and Singapore Bible College. As I come back to Asia to work for ATA on the full time basis with two other full time workers, we hope to have a greater ministry of ATA. However, I am reminded by the Lord once again with words from Zechariah 7:14,

"Not by might, nor by power, but by  
my Spirit," saith the Lord of hosts.

We must depend on the work of the Holy Spirit in our lives and work. Please remember us in prayer that we indeed will be able to carry on the work of the Lord for His glory in training national Christian leaders for Asian churches at this critical time in history.

May I invite you to visit our office in Taiwan if you pass by this way.

#### THEOLOGICAL COMMISSION OF THE WEF MEETS IN LONDON

The first International Theological Commission of the World Evangelical Fellowship meeting in London set priorities for evangelicals involved in theological education. The Consultation called for a renewed commitment to Biblical exegesis and theology in the task of interpreting Biblical Christianity to a multi-cultural world. Priorities include understanding the theological assumptions and methodology of evangelical, ecumenical and catholic theology, the contextualizing of the word of God in local cultures, and the church and nationhood in selfhood and identity in the area of liberation and social responsibility. A Biblical understanding of the Kingdom of God was seen as crucial to the church's involvement in the world and in the proclamation of the good news to all mankind. A critical evaluation of the theology of liberation was made by Professor Peter Beyerhaus.

The Chairman, Dr. Byang Kato of Nigeria, and the Vice-Chairman, Dr. Arthur Climenhaga of U.S.A., chaired the Commission meetings at the London Bible College, September 8th to 12th.

The Commission initiated a vigorous programme of theological publication. Theological News will continue as a theological news service and a forum for theological reflection. Programming will be called Theological Education and will be expanded to include other areas of theological education and technology. Dr. Klaus Bockmuhl of Switzerland will edit a series of theological monographs on key issues. A new international theological journal of reprints of articles and extracts of others of significance to evangelicals will be launched in 1977. The ministry of the Theological Assistance Programme will be incorporated in the work of the Commission.

The fifteen member Commission is to be expanded to approximately 25 members including five from Asia to give adequate representation to all regions and to reflect different evangelical perspectives. An international Consultation has been called for September 1976 for simultaneous consultations on church and nationhood, theological excellence with special reference to accreditation, and the co-ordinating of the ministry of theological education by extension.

The staff, Bruce J. Nicholls, New Delhi, and John Langlois, Guernsey, will co-ordinate the work of the Commission. The Commission will need to strengthen the work of the regional theological associations and commissions, theological institutions and research centres in the task of evangelical proclamation and reflection.



WORLD EVANGELICAL FELLOWSHIP THEOLOGICAL COMMISSIONWorld Council of Churches Assemblyin Nairobi, November, 1975

In November the World Council of Churches will meet for its fifth General Assembly in Nairobi, Kenya, and will discuss issues of immediate concern to all Christian people.

As evangelicals coming both from churches connected with the ecumenical movement and from those which are not, we are convinced that it is the true task of the Christian constantly to relate the Gospel of Jesus Christ to the world and the world to the Gospel.

During recent years some Christians have -feeling faith to be remote from reality- begun to adapt the Gospel to the world's needs in a way which increasingly has left God out of the picture. Their idea of the new world is at heart a man-centred, man-conceived one and some have lost touch with the spiritual centre of Christianity.

As evangelicals, together with a growing number of other Christians, we are now anxious to see Christendom find and express again its true identity. We plead for a change of course on the part of the ecumenical movement so that it is steered again by the authority of the Holy Scriptures as expressed in the confessional foundation of the World Council of Churches.

Such a change would quicken the movement and win back the confidence of many who have been concerned and disturbed by the developments of recent years. We believe that God's wisdom which comes from his heavenly mind and infinitely spacious heart is more up-to-date and better meets the needs of men today than our own ideas. This wisdom will make men who are transformed by Christ take unexpected and intelligent action for the welfare of humanity. With that perspective we pray that the forthcoming Fifth General Assembly of the World Council of Churches may turn to the source of strength which God has opened up to us in Christ, if only we listen to His Word and Spirit.

THEOLOGICAL EDUCATION BY EXTENSION: Latest Report

The first half of 1975 found Patricia Harrison, TEE Coordinator, devoting her time to updates in the fields of extension education as well as international theological education. Time was spent in study at Fuller Theological Seminary in Los Angeles, Partnership in Mission in Philadelphia, and serving as a delegate at the International Council of Correspondence Education (UNESCO) in Brighton, U.K. In addition to study in contemporary methodology, Pat made valuable professional contacts. Her time also included consultations among TEE personnel in Africa.

The last half of 1975 and early 1976 will be devoted primarily to workshops in Malaysia, Irian Jaya, Papua New Guinea, and Australia.

TEE offers a wide variety in workshop subjects, including Introduction to TEE, Programmed Instructional Materials, TEE Tutor Training, TEE for New Literates, TEE Materials. If you are interested in setting up a TEE or PIM workshop in your area, contact Miss Harrison or our ATA office.

TEE is made possible through the gifts of the body of Christ. Pat Harrison, coordinator, is not salaried at the present time; therefore, she spends part of her year in salaried employment and part of her year in volunteer TEE coordination and teaching. If you as a church, mission, or seminary would be interested in supporting her financially in order that she would be able to give her full time for TEE in Asia, contact her directly.

Miss Patricia J. Harrison  
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ACCREDITATION OF THEOLOGICAL SCHOOLS : Committe Progress

At the third Asia Theological Consultation in Hong Kong, early 1974, a decision was made to set a priority in establishing a policy of accreditation for theological schools in Asia. A sub-committee was established, and after 9 consecutive meetings in Singapore, the committee produced a standard for accreditation for both residential theological schools and extension centers. Materials were distributed to different theological schools throughout Asia, with positive responses received from theological institutions. The standard includes Diploma, B.Th., B.R.E., B.D., and M. Div. levels. There are three basic reasons why it is important that this kind of regional accreditation become an accepted standard now.

First, there is an urgent need to upgrade the academic standard of evangelical theological schools in Asia today.

Second, a closer cooperation among evangelical schools can become a reality through the accreditation system.

Third, this is in line with world trends in theological education. The theological group at the Lausanne Congress last year concentrated their efforts in the area of theological education, particularly the need of accreditation. Dr. Byang Kato, of AEAM (Association of Evangelicals of Africa and Madagascar) is calling an all African evangelical theological consultation to convene in Nairobi, November, 1975. Concentration will be on the establishment of an accreditation association for Africa. There is a similar interest in Europe. TAP, International, will initiate an international accreditation body to recognize the regional accrediting associations such as ATA. This international body will be developed by September, 1976.

Any school interested in the accreditation program can write the ATA office. You will be sent the 12 page booklet, "Accreditation of Theological Education for Residence Schools and Extension Centers."

ATA MEMBERSHIP : Available to you !

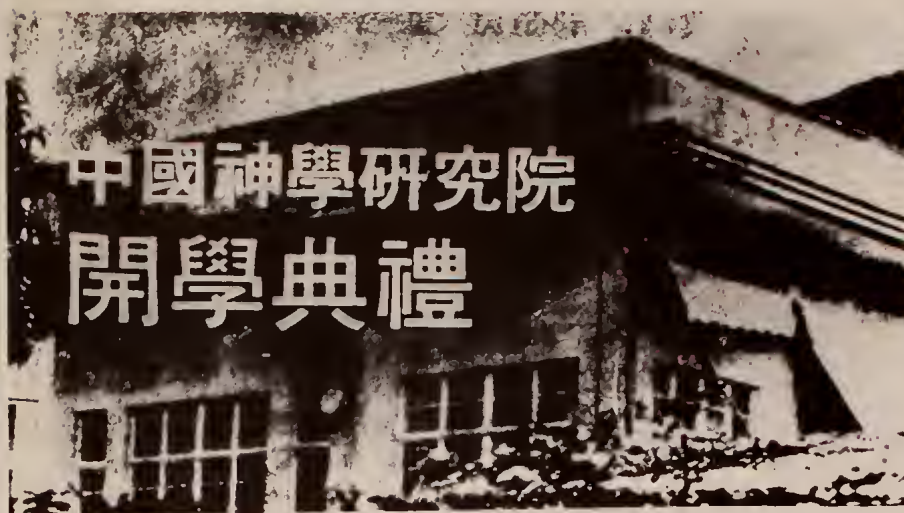
Asia Theological Association seeks membership among evangelical theological schools (full membership) as well as missionaries and missionary societies (associated membership). There are presently 88 members. If you would like to join or would like information on membership, write the ATA office. Members receive all ATA publications free.

EAST-WEST INTERCHANGE IN THEOLOGICAL SEMINARS

Spring of 1976 brings two prominent Canadian evangelical theologians from Regents College (in Vancouver, Canada) to join 2 Asian evangelical theologians in conducting theological seminars in a number of countries in Asia. The title of the seminars will be : "Contemporary Evangelical Thought in Asia and in the West." If your theological school (or group of schools in your country) is interested in utilizing this team, please contact the ATA office.

VOICE OF THE CHURCH IN ASIA : New release

Selected papers from the Hong Kong Consultation of 1974 have now been made available in the publishing of a new book, VOICE OF THE CHURCH IN ASIA. (Read the attached brochure for information.) All ATA members will receive a complimentary copy, in lieu of having received no publications during 1974-75. Anyone else can order directly from the ATA office ( US\$ 4.00 per copy including postages and handling charge).

CHINA GRADUATE SCHOOL OF THEOLOGY OPENS FOR STUDY

September marked a new beginning in Hong Kong with the official opening of China Graduate School of Theology, CGST made its inauguration with a one week convocation, featuring prominent Chinese church leaders throughout Asia as lecturers. The convocation was climaxed with a service in Kowloon Sunday afternoon, September 28, attended by 500 people. It was a moving experience for all present, featuring Rev. David Adeney as speaker (Dean of Discipleship Training Center in

Singapore) and the CGST family choir's rendering of "Who is on the Lord's Side?" There was an evening celebration with 200 guests at a local restaurant.

CGST is indeed a significant development for some 50 theological Chinese institutions in Asia as well as Chinese churches throughout Asia. As one of the first Chinese graduate level theological schools, its academic excellence is presently unmatched. In addition, it is widely supported by many various denominations of Chinese churches, both throughout Asia and the West. God has provided over a dozen well qualified Chinese evangelical theologians to lead the newly established institution, under the leadership of Dr. Philip Teng, President. 31 students are enrolled in the current school term, including 12 Master of Divinity and 18 Master of Christian Studies students.

In addition, the Lord has provided very adequate physical premises for the campus, located in Kowloon, and including 39 rooms. There is great expectation held by not only in the Chinese church but Christians all over the world. They believe this institution will provide a most significant contribution in the training of leadership for Chinese churches in Asia, particularly in preparation for coming opportunities of evangelizing mainland China.

For information write CHINA GRADUATE SCHOOL OF THEOLOGY  
4-5 Devon Road, Kowloon Tong  
Hong Kong

EVANGELICAL THEOLOGICAL SOCIETY EXTENDS INVITATION FOR FELLOWSHIP

The Evangelical Theological Society of North America has invited other theological societies of the world, including Asia Theological Association, to join with her in fellowship and communication. We would like to accept this invitation. From the annual meeting of December 1974 in Dallas, Texas,

"Be it resolved that the Evangelical Theological Society actively cooperate with the continuing implementation of the Lausanne Conference on Evangelism by giving greater emphasis to the relevance and relationship of biblical and theological studies to the Third World missions and evangelism, and by seeking to be of assistance to Third World groups through every possible avenue."

We hope that we truly will be able to join together in sharing our common burden for world evangelism. We appreciate the concern and help extended in this resolution.



TRACI COMMUNITY UPDATE

After beginning its life in the Union Biblical Seminary, Yeotmal, in 1972, TRACI (Theological Research and Communication Institute) has been settled in New Delhi for over a year. Since its arrival in New Delhi, it has been looking for a suitable headquarters, but while no purchase of permanent property has yet been made, suitable housing is being rented in a very attractive suburb.

The community now consists of nine Indians and expatriate members. Seminars have been held, at which the Community, normally scattered throughout various parts of India, has been able to come together to discuss the writings of each member. During each seminar, papers are read and discussed, and then are put into print in the Journal which is published jointly by TRACI and the Evangelical Theological Society. This Journal began publication in January 1975, and is now in its third issue. (Those who wish to obtain a copy or subscribe should write the ATA office.) Future plans include seminars on Evangelism and Social Action, Evangelicals and the Roman Catholic Church, the Kingdom of God, and the Place of Women in the Ministry.

While TRACI operates largely as a Community, it does not do so for the sole benefit of its members. It also encourages the training of others in certain fields, notably in the areas of communication and evangelism. Earlier this year, in conjunction with the Evangelical Literature Fellowship of India, TRACI sponsored workshops for editors and writers in four centres in India. Further, TRACI is on the point of launching its own publishing programme, using the help of evangelical publishing houses. Projections include a Commentary on the Sermon on the Mount written specially for Hindu readers for use at the New Delhi Book Fair in January, 1976, as well as other subjects particularly relevant to evangelism in India & Asia. Already produced by one of its members is a "Programmed Introduction to NT Greek", which is already in great demand by people seeking a new way of teaching basic Greek for those whose first language is not English. Copies are available from TRACI at cost price.

At present TRACI is supporting two research scholars, one in India, the other in UK, and it is hoped that the latter will be able to rejoin the community as a full member on his return next year. By that time it may be possible for TRACI to have its own centre, with adequate accommodation for researchers, and its own specialised library. At present these facilities in Delhi are being shared with the office of the Theological Commission of the World Evangelical Fellowship. TRACI has just been registered as a Society under Indian law, and has an all-Indian Governing Body.

TRACI has been attempting in its seminars the rediscovery of the New Testament understanding of "community" as a mutually open, free yet disciplined body of people seeking to interpret the Biblical Gospel to the whole life of man. It is hoped that TRACI will be only the first of several such institutions throughout India, Asia, and all parts of the world. If readers would like further information, they should write to the TRACI Community at : E-453, Greater Kailash II, New Delhi-110048, India.

INITIATION OF ASIA THEOLOGICAL JOURNAL

ATA plans to start production in 1976 of a theological journal for Asia, in cooperation with evangelical theological schools. There is, however, a question as to what type of journal is the most needed. To follow the traditional pattern of theological journals would limit the scope to that of theological schools, students, and scholars. The alternative is a theological magazine that could reach the Christian layman while maintaining a firm academic standard of excellence. We are interested in your comments and suggestions regarding what you feel would meet the greatest need. We are praying the Lord will provide qualified editorial staff as well as the finances necessary for production.

TEE FILMSTRIP: " Tee Could Be the Answer."

ATA has produced a 20 minute filmstrip to aid in the development of TEE in Asia. It comes complete with narrative cassette tape, script, and publicity brochures. It can be purchased from the ATA office for US\$ 15.



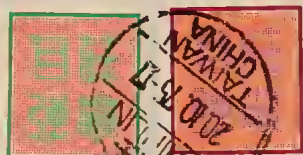
ATA Publications :

1. Report & Minutes of the Second Asia Evangelical Consultation on Theological Education. Singapore, June 8-12, 1971.  
35 key theological educators met to resolute patterns and standards of training, curriculum and textbooks, property, library, staffing and finance.
2. Report & Minutes of the Executive Committee of TAP-Asia and the Board of C.A.T.S. Seoul, Korea, April 4-6, 1972.  
Proposals of opening Centres for Advanced Theological Studies in Korea, India, Hong Kong and Singapore.
3. Replies to the Questionnaire on needs of theological schools in Asia.  
A survey of 64 theological schools in Asia based on the returned 91-enquiries questionnaire.
4. Theological Education by Extension (TEE) Report in Asia, August, 1972.  
-Programmed Texts  
-Cassette Tape Catalogue  
-TEE Directory  
Reports of development of TEE in several countries in Asia.
5. Directory of Theological Institutions in Asia and the South Pacific. September, 1972.  
500 institutions are included plus data of 80 schools concerning number of students and staff, size of library, courses offered and church affiliations.
6. Report of Programmed Instruction Workshops in Asia for Theological Education by Extension. January, 1973.  
Reports of PIM workshops in 9 Asian countries held in 1972, including three samples of the Programmed texts produced at the workshops in South Vietnam, New Guinea and the Philippines.
7. Voice of the Church in Asia  
Hong Kong Christian Communication Ltd., 1975, 180 pages. Price: US\$4.00 per copy including postage and handling charge.

ASIA THEOLOGICAL NEWS  
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BY AIR MAIL

DR. CARL H. HENRY LECTURES THROUGHOUT AUSTRO-ASIA

Dr. Carl F. H. Henry, American theologian and lecturer-at-large for World Vision International, taught in numerous academic contexts in eight Asian Pacific countries, for 2 months in Spring of 1975.

He also ministered through television and radio interviews in all six daily secular newspapers in Seoul, Korea, and many other media opportunities.

On a second visit, Dr. Henry gave special emphasis at the Asian Center for Theological Studies and Missions (ACTS) in Seoul, Korea, to Christian social ethics, also followed up in Christianity Today, July 4, "South Korea in the Balances." He continued lecturing at theological conferences, evangelical institutions as well as public universities through Hong Kong, Sri Lanka, New Zealand, Australia, Thailand, India, and Iran.

Reflecting on his Asian trip Dr. Henry said "the continent represents in many ways a strategic situation. It is not only under increasing pressures due to the dialectical materialism which now prevails both in Russia and China, but from the radical secularism which encroaches upon the large Asian cities from the West along with the extension of science and technology to the Orient. Asian countries welcome science but resist secularity, which nonetheless influences more and more young intellectuals. As a counter-measure the Asian countries tend to revive ancient cultural and religious traditions, and in places where Christianity took rather recent missionary root it is disadvantaged by the new nationalism. But the time for a vigorous theological encounter exists now, in the context of influential Asian convictions and ideals."

CASSETTE TAPE COORDINATOR MOVES TO MANILA:

Mr. Foster Donaldson, ATA Cassette Tape Coordinator, has recently moved from Singapore to Manila, Philippines. His address is P. O. Box 1893, Manila. We hope that this field can be highly developed with Asians producing materials for Asians, in the audio cassette tape as well as video cassette tape areas. Future tapes produced will include scripts as well as questions for discussion and study.

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I would like to get the following materials:

- |                                  |                          |                                    |                          |
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| TEE Filmstrip -----              | <input type="checkbox"/> | ATA Membership Form (Free) -----   | <input type="checkbox"/> |
| Voice of the Church in Asia----- | <input type="checkbox"/> | Any other _____                    |                          |

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